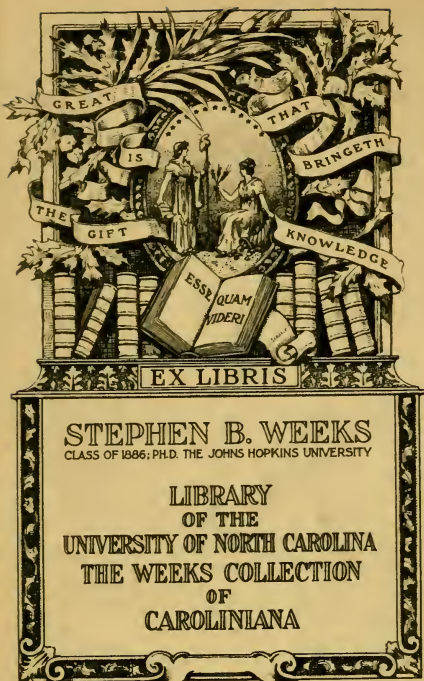


BIOGRAPHY
OF
REV. A. NEWELL
AND
MISCELLANIES.



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“ I would not live always ;

I ask not to stay where storm after storm glides
swiftly o'er the way.

The few lurid moments that dawn on us here,

Are enough for life's woes, full enough for its
care.”

PREFACE.

This preface is the apology I make for writing this book ; I have said in my short biography, that in the beginning of this writing I had intended to defer its publication till my decease, but finding myself in better health, concluded to have it done in my lifetime, should it be the Lord's good pleasure. Hence, the term auto-biography.

In my earlier life and now, in looking over the smallness and limitedness of my life in reference to what it might have been, that I might to some extent remedy that deficiency by leaving something behind that some one peradventure might profit by it in a moral and religious point of view—hence, this auto-biography, to which, this is a prelude.

The Bible says: The good man dies and goes to his place. That is, to Heaven, of course, and yea, says the Spirit, and his works, do follow him. Dear brothers, sisters and fellow mortals in the flesh, won't we try to secure some memento when we shall have passed to our blessed abode above, that may say to some one, "This is the way." Let our lives be such while here that they may be interpreted to say as above quoted. This is the way; walk ye in it. It does seem to be a lean hope for some of our fellow-travelers—the way so many are living. The Lord, I hope, will visit them in due time to discover their ruin.

This then will be my last word, in the pages of this book, and I would have them as full of truth and love to God and my fellow mortals as if it were the last I should utter below, and to those that I shall see no more in the flesh to them it is even so, my last words, dear ones, to you — I shall see you no more in the flesh. I take the parting hand with many who have had sweet comfort in fellowship with our blessed Master; our peace has often been as a river and our faith and righteousness as the wave of the sea, but our earthly union now ceases with these loved friends and relations near or distant. My heart and soul goes out in enthusiastic love toward you; we must part and meet no more in the flesh. O, shall we meet again? What would we do if there were no future hope of meeting again? But O, blessed thought, not only does Jesus offer us the Christian hope in common for all, but more especially to them that are battling hard against the world the flesh and the devil.

My dear loved ones, again I say. I've but a few more words to say to you before I leave, — if this book falls into your hands, any and to all it has been written with prayer incessant, prayer that the sentiment conveyed might reach each and every heart, and so unite us in the bonds of love and affection that will never be slackened, but will grow stronger with our growth and progress in time, and so ripen in love and unity of the spirit of holiness that the good Lord can gather us all to himself in and amidst the beatific, glories of the celestial world above. Amen, Praise, Praise.

One other matter I wish to allude to, as I have not done so before, is my church relation. I came to Iowa, a member of the M. E. Church; was converted in Tennessee, in the fall of 1832 (as I hold in mind now, as I have no notes to go by; nor have had in all my writing for this book, but have written as it come to mind); as above stated came to Iowa a member of the M. E. Church, but finding it necessary in the progress of events to change my membership, joined the Methodist Protestant Church; the cause we need not allude to here. Came here an efficient member of the M. E. Church, licensed by the quarterly conference, but not ordained till I joined the Protestants, which was done by the Protestant Church, her ministry. Now having in this writing set forth all that presents itself, as needful thus far, subscribe myself,

A. NEWELL,
Minister M. P. Church.

BIOGRAPHY
OF
REV. A. NEWELL,
AND MISCELLANIES.

BIOGRAPHICAL.

BIRTH AND PARENTAGE.

My reason for writing this book is as follows: I am connected with a line of ancestors that are quite numerous, many of whom requested me to leave a short biographical sketch of the family, which follows. My father was likely born and raised in North Carolina. His father was from Virginia, and his father, my grandfather, was from one of the old countries, England or Scotland. My father's name was John; he had three brothers, William, Edward and David. My father and his brother David died in Carolina at an early age — they all, when I was born, lived in Warren County, North Carolina. My father died at the age of forty-five from a disease or plague called the quinsy, from which my father, mother and grandmother all died in the short space of two or three weeks. The family consisted of six children when I could first remember. The second was Lieutenant John E. Newell, who graduated at West Point Military Academy

in New York in about the year 1818, and died in Carlisle, Pennsylvania, in about the year 1835, on recruiting service. The oldest brother with the oldest sister moved to Alabama at an early time, lived and died there with their families, now scattered through the West, Texas, and Pacific coast. As already stated, our father died at the early age of forty-five and left a good many small children — my own age was, as well as remembered now, some eight or ten years, and I am now writing out this sketch as I would sit down to write a letter, without note or memorandum, trusting altogether to memory.

About the first thing I can begin to remember is the British war of 1812. Though I was not eligible to bear any part in it, yet I can well think about the terrible tragedies of blood and cruelty that made one hope it might be the last war we should live to witness. For the last I was, as for the first, ineligible (too young); I was then too old. Thank the Lord for such exemption that I have no fears of another now, for I am too near through life's warfare, except the war of the devil, and shall not have that on hand very much longer, being now in my 88th year, born in 1805. Praise the Lord. I feel in that a good deal like a soldier whose time for which he had enlisted was near out; I have not had anything to do in the killing war, but a good siege of conflict with the devil.

LEAVES CAROLINA FOR THE WEST.

I lived in North Carolina till about the year 1824 or 1825, after leaving school, if such in contrast with the present might be called a school. I never went to

but one school; that had a plank floor to the house; log cabin, dirt floor, log cut out for a window, the fire-place across the entire end, against which the fire was set, and stick and mortar chimney.

Such at that day and time, with the British war on, and the country newly settled, was about as good a show as the people could make, and of course we all had to fare alike.

I have said that I lived in North Carolina till 1824 or 1825 when I, with five others, set out from Warrenton, North Carolina, for the west. Nothing occurring of note till we reached and crossed the Allegheny mountains, for as soon as we crossed the mountains we were in Tennessee and entered pretty soon the famous Knoxville City, taking its name from the valley, the residence once of one of our ex-presidents, the Honorable Andrew Johnson, that succeeded, I think Mr. Lincoln.

TAKEN SICK AT SPARTA, TENNESSEE.

Nothing important transpired till we passed a country town by the name of Sparta, Tennessee. There I became unable to travel any further. However we did reach a distance of twelve miles beyond, where we put up for the night. The next morning my company concluded to leave me to my fate and God, and that was a very safe committal, for after some two or three weeks I was enabled to pursue my journey, reached my destination, found friends and relatives and finally settled in a small town on the Cumberland river named Clarksville. There I sought and obtained employment as a clerk in a store, having some five

or six years' experience in that line previously. In the spring of 1830 the firm for whom I was doing business employed me to go to Philadelphia to lay in their stock of goods. They were heavy dealers in tobacco, and shippers of produce, and sold a great many goods.

MARRIED MAY 6, 1830.

On returning in the spring, having made previous arrangements, I was married to Miss M. A. Pettus of Tennessee, near Clarksville, where I had lived perhaps some five or six years. Up to that time I had been in clerkship, but now gave up my clerkship and settled in a little town called Palmyra and opened a public house, but not finding it very profitable, and having in earliest life lived and worked on a farm, I thought I would return to it, and settled on a farm, which I bought, on the same river called the Mouth of Yellow Creek. We lived there some seven years and moved to Iowa in the spring of 1840.

CHOLERA ERA — FALLING OF THE STARS.

But I will have to go back a little and give a brief sketch of a trip to Illinois in the fall of 1832, a noted era, too, it was, because of the cholera, and as well as I can recollect now was followed or preceded by the falling of the stars, as was so said, and to all appearance was such to those beholding the scene. They seemed to fall so rapidly as to contrast with a snow falling so fast as to obscure the sight; they looked like snow-flakes, varying in size from a quarter to a dollar. It took place on a cold, frosty night in

November. I don't now call to mind the day of the month, but it was a time that will be long remembered by those who witnessed it.

From all accounts thousands and perhaps millions, suddenly awakened, supposed that it was the falling of the stars preceding the day of judgment. It is said in some of the cities of the south that the larger part of the people, and especially the negroes, were in the streets upon their knees; it might have been better for them if they had been there before. But to return to our narrative. We broke off from our line of thought after finding ourselves emigrated from Tennessee to Iowa in the spring of 1840; now we had left our line of thought again to talk about the cholera year and falling stars. We left ourselves in Iowa in our coming back to take our Illinois trip. So we set out from our farm on the Cumberland river in the fall of 1832, the cholera year, and its first visit to the United States; the first and second were the most fatal of its visits. Its history says it visits the same localities once in sixteen years. It is supposed, in its first and second visits to America and Canada, that thousands, and perhaps millions, were victims to it.

CHOLERA IN 1832-5. — A MOST SHOCKING ACCOUNT OF
ITS RAVAGES IN NEW ORLEANS.

Of course when I write of events of the past I do not speak of them as an eye-witness, but as narrated, generally upon fair authority. It was said that in New Orleans the cemetery looked as though it was the mart of some large deposit of goods that had been

shipped — the deposit of the dead from the city. Coffins were piled up to heights in every place where space could be found; exposed to the sun in that climate the coffin lids would burst off with the swollen bodies, and with all the available means they could not get them from the city as fast as they died, and the plague only ceased to prevail for want of victims to prey upon. What escaped of the disease fled and left the city. The like to an extent prevailed in many of the other cities of the United States and Canada.

Again we have to fall back to our proposed trip to Illinois. This is the second time we have made the start, will try and get on this time. I am writing this narrative as I would sit down to write a letter, just as it comes to my mind, without notes or memorandum.

ILLINOIS TRIP.

In the fall of 1832, as before stated, myself and Dr. Samuel Dabney, of Clarksville, Tennessee, set out on horseback to explore the comparatively new State of Illinois. The first novel scene that struck us in the new State was the prairies. We had never before witnessed an open field, larger than ten to forty acres, corn or tobacco fields. But now to look upon an open space; at first not appearing very large, yet sufficient to excite our curiosity, but on advancing, the opening enlarged, and our admiration increased with the developments, until our eyes tired with exertion to reach something they could rest upon, but in vain.

At length we came to an entire defeat, on reaching what is, or was then the Grand Prairies that lie between St. Louis and Chicago, and is said to be forty miles across. We stopped overnight in the center. The house, a cabin, was called Magupin Point, several tall trees surrounded it, being quite a curiosity in the middle of a forty-mile opening.

Next point we reached was Jacksonville, then the largest town in the State, and is probably yet save Chicago. We still continued our travel; now and then we would pass a farm that being but a cabin and a small enclosure. We finally going north and crossing the Illinois river at Bairdstown, found ourselves at Rushville, some thirty miles or more from Quincy, Illinois; here we stayed a day or so, and got the sight of a newly made Territorial Governor, which we enjoyed the sight of, but did not greet him with hand-shake, for he seemed to be more interested in a team of four yoke of oxen than forming acquaintances with strangers. The first sight we had of the Governor was his huge load of hay and four yoke of oxen. It was very muddy and the Governor had his pants turned up well to the knees, with his drivers' whip across his shoulders and looked to his team all the time, as if he knew his business.

I said that he is a safe Governor, he won't tax the people to do what he can't do himself. If I learned his name I have forgotten it or I would record it here that it might stand in contrast with our State Governors of this age.

This ends our Illinois journey.

EARLY ACCOUNT OF SETTLEMENT OF IOWA.

We find ourselves back in Iowa, as in former pages, where we left our travelers to talk upon points that we wished to bring in. Our first settlement here was only for a short time, near Mount Pleasant, then a small village twenty-eight miles west of Burlington. on the Mississippi river.

INDIAN WAR — BLACK HAWK.

The country was new and but a territory, the Indians had only given up a part of it, which had been held by the Black Hawk tribes. Black Hawk had been taken prisoner by General Scott and the war ended that had been quite a serious thing with the Illinois militia, which had attempted to drive the Indians from the reservation, but had been defeated and all put to death, having put themselves in a fort, not knowing anything about Indian strategy; the fort was taken and the whole band of militia was cruelly put to death by Indian barbarity.

But to return to our narrative as above; we were located twenty-eight miles from Burlington on the Mississippi river, where we bought and opened a farm, our first attempt in a new country, Iowa. Here we remained four years — we had never settled in so new a country before and it was not long before we wished we had not done it this time. But

we did the best thing, as we thought, and that was to get out of it as soon as we could; and an opportunity offering we sold out, which many would have done, if they could. We moved back to Tennessee, for fortunately we had not sold our home there. But having been in the enchanting land of prairies, things didn't look to us as we thought on our return, so we concluded to go back again, and did so. Lived that winter in Mt. Pleasant, we came back in the fall.

The next spring, which was in 1845, we bought and settled in Des Moines County. We had settled in our first settlement in Henry, and here we are yet, through the mercy and goodness of God, in the possession of common life and health, with my wife sitting in the room by me in her eighty-first year and myself eighty-eight, pretty fair samples of those who try to obey the higher powers. Scripture says, to those who obey divine commands, will God give length of days and satisfaction of life.

From our first arrival in Iowa up to 23d of June, 1893, we have been in Iowa fifty-three years all told.

The foregoing is a brief account of my own and of my father's family from my earliest recollection till he died in about the year 1813 or 1814, as I don't remember seeing the family record and having only memory to go by.

Having already given a brief biography of myself and history of events of the same from eight to ten years of my early life till settled in Iowa (moved there in 1840), from this I shall begin the religious

part of my history. To do this we shall here have to go back to Tennessee on the Cumberland river under date of 1832.

BEGINNING OF MY RELIGIOUS LIFE.

Fifty-three years back will give us a start on a new line of life, as we said, on Cumberland river, its name from the Cumberland mountains, and its valley from its fame for buckwheat cakes and honey (first settled by the Dutch).

Having already closed briefly my early life and history as a starting point, I will now introduce my religious experience, which began and developed itself more fully in the year 1832. What I mean by developing itself more fully then, was that I had had partial convictions for some time before, but they had not become so strong as to produce the determination of an altered life.

I have since my conversion said my awakening was from the fear of hell. It occurred in this manner. It was the cholera year of 1832; the first visit of the cholera to the Northern States. I became so alarmed at the fearful prevalence of the cholera that I was almost persuaded that if I took it I should be sure to die, and I am of the opinion I should, for it was noticeable that such was the case; that in most cases where there was the greatest dread there was the surest fatality; I became so alarmed that I had no rest day or night. I was even afraid to go to bed, lest I should be a victim before I woke. It would be hard to describe the terror that it carried with it; it sent terror into every mind

and to read the accounts of its prevalence was most frightful. Thousands a day in large cities, and smaller ones in like proportions. The descriptions given of it in the cities of New York, St. Louis and New Orleans were most shocking to read.

CONFESSION UNDER REPENTANCE.

But to return to my own case. I saw that the warning was so strong, and I could hold out no longer. I threw up, as we sometimes say when we give up. I cried out: "O, God, if thou wilt spare one who has so long rebelled against you and hear my vow that I now make and save me now, I will make a full surrender, to be Thine from this moment; but if you cannot accept me now, will you create a hope within me at the extent of my life I may hope to find you in the pardon of all my sins."

At this point of surrender, praise the Lord, I was accepted and found a joyful peace that I had never before felt or realized. It was unearthly. I wept and cried without an effort, and it seemed to increase as I yielded to it till I felt I would like to stay in that happy frame all the time and praise God.

When I was making this covenant with God, it seemed that something near me that was not my friend said to me, "Don't be in a hurry about this matter, put it off till night and then you can talk about it with your wife." This I took to be Satan, but I said, "No, Lord, I want this vow to take effect from the present moment and it must." And as I have said above, it did.

I was in my cornfield all alone pulling corn, praise the Lord, I don't know that I had been to a meeting in a year or two even. This I state that it may show that place nor time have nothing to do with our conversion; just true penitence and an honest heart and purpose to do what we pledge ourselves to do.

RELIGIOUS EXPERIENCE.

As I said in the beginning of this my Biography, it was written principally for the gratification of family relatives scattered over the States south and west, and friends with whom I had formed acquaintance during my comparative long life; but in continuance of my religious experience more especially to profit those and all who it may be their province to read, should it fall into their hands. I am not expecting to bring to the view of my readers anything marvelously strange, that the world never read. But simply to give a plain account of my religious experience connected with such events as may add to the interest of the same.

I will now take up the line of thought where convicted and pardoned in my cornfield, I would say pardoned, as far as I saw myself a sinner; I mean there are to my mind and conception three stages or states of grace in which I would be understood when I said I was converted in the cornfield. I was pardoned, for all that I felt to be convicted for, or in other words for all overt acts and words of disobedience.

I have said there are three stages of grace, so

speaking, in what is alluded to, in conversion, which simply means change of purpose. First state, pardon or justification ; second, regeneration, and third, sanctification, which we will talk of further on. I have said I was pardoned, and will add here justified ; justified as far as convicted for sin, for I hold that pardon and justification as I see it are synonymous, the same, at least so much so that they may be used alternatively as such.

I said I was pardoned, forgiven, as far as convicted or convinced, for wrong doing was sorry and convicted, which means so sorry that I would never do or continue in that course of living any longer, depending upon God's grace to help me — for it is all of God to reform — I also stated in this experience that I had the evidence that this work was wrought for me ; I wanted it done and God did it for me. “For whatever you ask in Jesus' name it shall be done.” I want further to state that the evidence I received here to a sense of pardon and justification was clear thus far. I knew well that the work was divine, but was not clear as to what I should term it by the Bible.

PARDONED AND JUSTIFIED BUT NOT REGENERATED.

I knew the feelings I enjoyed were not of an earthly type, but of divine impress. They made me exceedingly happy and were sweet and enjoyable, seemingly to soul and body, so that I could and did praise the Lord from a deep inward emotion of love and gratitude to God. For the time I was satisfied that I might place myself among those that

could and did say they were the servants of God. But lest I might be mistaken in this matter,—not that I had not enjoyed these blessings and yet felt the happy result from them, but was not entirely clear that I might sit down satisfied that I could claim a relation with God, as being truly converted—in this state of feeling it was natural that I should want to know of others of more experience and I went to an old Presbyterian brother and elder in his church. He said, “You are all right.” I had described my experience to him. He said, “Go on, you are all right.” Well, I did go on, but not in the sense to which he alluded. The more experience I had, the more I felt impressed there was something I yet lacked. We will go back a little to where I said there were three stages of grace and that in the experience I had already had, that I was but a pardoned sinner, and not yet even regenerated. The work was done for me because God caused me to see I needed it, and then to seek for it. Now I will stop here and tell why I said I was made to seek God in pardon and justification (the same), from fear of hell. It was fear and dread of death that moved me. I was as it were between two fires, I must yield to be saved or burn in hell, that I said I cannot do, so I threw up as in the cornfield. Then the three states of grace, I had experienced but the first pardon, a work done for me in taking away my overt acts of sin and wrong-doing. Yes, pardon is a work done for us, and this was done to my then satisfaction, and even now. It was my true repentance for all known sins

both of seen and unseen; I could not repent for what I was not convicted.

This I have said was a work done for me. Well, says one, if you were pardoned and had the evidence, what more did you need? A work to be wrought in us most essential. The first work for me was outward, for overt acts. The second regeneration and inward work to hold in subjection our rebellious nature by the power of divine love, making us inwardly and outwardly new creatures. Born again, born not of or unto corruptible, but to incorruptible things of the spirit, as taught of Christ to Nicodemus. "Ye must be born of water and of the spirit."

Now I will say here it was the want of this new birth, this regenerating power of divine light and the love of God shed abroad in the heart by the Holy Ghost, that I was inquiring after when consulting the old Presbyterian elder. And I just stop here and tell you where I found it at last. It was at a mourner's bench, so-called then and now, but not so much used now. As already set forth, upon finding that I was not in the possession of all that I was entitled to in the gospel plan to enable me to wage a successful warfare against the devil and Tom Walker (the devil's second mate), I said I would try the mourner's bench, when it was presented by a small man, a local preacher, who chopped wood all day and preached at night. While he was preaching I said to myself, "Lord, that's the religion that will satisfy me; if I had what it seems to me that man has, I think I would be satisfied that I had religion." You see from the time I had my

cornfield justification or pardon and received the evidence of it, as I said, and explained the three stages of grace, two years or more had transpired. All this time I was doing the best I could, under the influence or effects of pardon, without regeneration (as stated before, pardon, a work done for us, for we could not do it for ourselves, and it must be done) which then puts us where we need the second state of grace, which is regeneration, born of God from on high, born of the spirit, a work within, done for us to enable us to stand against all the fiery darts of the enemy, so that when tempted and tried we might be able to overcome and stand entire. Now, while the Bible teaches us that these three stages of grace, as we have all along taught, viz., pardon and justification, regeneration and holiness or sanctification — they are but stages of grace as Bible terms, so taught in theology and are all implied in the completion of a soul saved. And in most instances where a sound conviction is followed by a true conversion, those graces, or helps, as they may be termed, are brought into use, and are all essential ingredients in a full and complete salvation or conversion.

My object in trying to make these things as plain as I can, I hold in mind how I had to battle with them before being reconciled to the Bible, and to make the explanation satisfactory to the reader.

Now I must get back to the little preacher whose religion I thought would satisfy me — which it did, for it was not long till he was out of the stand and out in the middle of the house with an old poplar bench (a

small log split open through the center the split side turned up and legs put in it as a common bench so-called) squaring the bench as best he could and calling out to all that wanted to be converted to come forward and kneel at this altar as though there truly was efficacy it in so doing,— being the custom all understood it. I had formed a purpose that I could get along without going there, and that made me a little tardy at first, and by this time there were a number gone forward and the congregation had surrounded the bench, for that had then become the scene of observation by all. After short consultation on my part I said in my mind, of course I've been trying for two years to get this matter settled, I did not think I would ever go to the mourner's bench, but if it will do me any good I'll try. So I threw my crutches aside and made the start, but had to part the congregation with hands and arms by forcing them to give me way. I said I had laid by my crutches, for I had gone there with them and had not been without them for perhaps a month or so — I had cut my leg very badly and had been under a doctor. But getting through the crowd and having reached, to me, the sacred spot, I was scarcely conscious of being there before I saw, with my eyes shut, though, a large ball, as it seemed to me, of rolling fire in a seeming large hogshead, like a sugar or tobacco hogshead in dimensions, all on fire. I saw it in the distance and knew it was coming to me.

CLEAR EVIDENCE OF REGENERATION.

It was coming to me and I had this thought, "What will be the fate of the old log meeting house." All this passed through my mind in one-half or one-fourth of a second (nothing so rapid as thought). The last I saw of the rolling orb, as it seemed to me, was that it seemed to burst on me, and I found myself expecting to go up in the wake of the fiery orb. Having made the effort (could it be imagination) something seemed to say, "Can you go and leave your family?" "Yes," was my answer. Since I've been writing this, the answer to its meaning, I should have gone to preach forthwith, which I did not do for for some twenty years, perhaps, or more.

NO MOUTH SHUT, WHEN GOD SAYS "OPEN IT."

These first thoughts and actions seemed to be perfectly beyond my control. Shouting and praising God was as easy and as compatible as if I was born to it, and followed it all my life. I was undoubtedly under the influence of a supernatural control. I have read a great many descriptions of persons under the influence of divine power, but have heard no one say he had succeeded in telling it to his liking. It seems that natural minds cannot take in and comprehend divine things. They must be spiritually discerned to be comprehended.

Now, then, in the conclusion of my description of my regeneration which has been apart from most of others that I have known, but no doubt so ordered of

God. Inasmuch as we have no choice in the way, say so of our conversions. It is all in his hands and at his option to give such manifestations and evidences as will best answer the ends for which we are converted. In my own case I was not satisfied without a very clear development of the divine assurance. "As thy faith, so be it done unto thee."

Now, I want to spend a little time in commenting upon my conversion, not that I want to make it any plainer to my own satisfaction or to try to make it more or less in any way, but to leave it as I have tried to do and prayed the Lord to help me, that the impression upon the minds of some after I am gone to heaven, may be a part of the work that may follow me. For the Bible says: "The good man's works do follow him." I would here add that it is not the best thing when a soul sets out to be a Christian, to be satisfied with too limited evidence of their conversion. (Note. In preacher and people this failure is a detriment to the Church — want of a baptism of the Holy Ghost.) I think thousands make a grand mistake by setting out to get to heaven in the same way or upon the same principle that many do in getting along in the matters of life. The greatest income with the least labor, or in other words, how little can I do in the way of religious matters here and get to heaven or otherwise escape hell? It is to be feared that many that run upon this line may never get there and, if at all, by the skin of their teeth, as it were.

THE DOCTRINE OF THE BIBLE SET FORTH.

Now by the divine aid, on which we all must depend when we do work that we expect God to bless, I propose to notice the last state of grace, as in our catalogue set forth, as a completion of the work of a soul's salvation, or complete restoration to God from whom it has departed by sin and transgression. We shall not undertake to argue the question of the truthfulness of the doctrine, but leave that to those who may be competent if there be a necessity to prove by argument that which constitutes a large portion of the Bible itself, and through its availability and efficacy millions have already found their way to heaven, or John the Revelator must have made a grand mistake when he said he saw an innumerable company that no man could number. How was it, John, was there any mistake in this matter? For it is a matter of very great importance here to know what has become of the mighty host that have left the world of martyrs, confessors, prophets, priests and kings, and other hosts that have dwelt upon the earth, but have left only the tracks of blood to mark their way to glory.

We would say in the outset upon the subject of sanctification, that there are few, if any, Bible readers that deny the doctrine as set forth in the Bible, but fail to see and take it into the completion of the work of full and complete salvation; for without holiness no man can see the Lord's face in heaven. Now, it may be necessary here to repeat again as before, that there are several terms used to designate the

same thing as perfect love, christian perfection, sanctification holiness of heart; all of which, with many others, refer directly to the same thing being made holy, for God is holy. But here seems to lie the grand difficulty. Many superficial Bible readers — and many there are — who look upon all who are said to be converted, take that term as embracing everything connected with religion and all besides is to hold on to that faith that has brought them into that union with Christ that enables them to know they have been converted and passed from death unto life spiritually, seem to think that to be the ultimatum of religion, and that if they can keep themselves, as it were, in sight of heaven it will all be well. Many understand by conversion everything connected with complete salvation which is right if maintained.

Such believers ordinarily have but little of the higher life of religion so speaking, for we would call this the lower. They seem not to take in the idea that religion is progressive, and not going on to know the Lord in its proper sense is sooner or later to end in having no religion at all. (Backslidden.) The higher life, so to speak again, is to go on to know the Lord. In other words, to know the lengths, breadths, and debts of divine love. This, of course, refers to perfect love or Christian perfection. Here is another trait or condition of the lower life of religious faith, a kind of selfish religion, if it may be admitted, a no working religion, as would say I am all right I've been converted, and when I go to meeting I often

feel pretty well. I don't believe in making much ado about it, no how; nor do I believe all should pray in public or sing for I never could sing. Well, brother, what can you do then? What did you join the Church for? To keep from going to hell, of course. That's so, for none of us want to go there.

Having said this about the lower life of religion, we will talk a little about the higher and better life, which we will describe as the sanctified life or holiness. Sanctification means by Websters Dictionary "Set apart for special use," and consequently in a Bible sense then, it means, "Set apart to do God's will." And what is God's will, but that we should be holy as God is holy. Here then is further description of holiness: Perfect, pure in heart, temper and disposition; free from sin and sinful affections, etc. So then beyond all contradiction, holiness and sanctification, perfect love and purity of heart, are but so many terms having the same meaning.

And while the Bible abounds in these terms, no one can disbelieve the doctrine of holiness, unless through prejudice or disbelief in the Bible. It may justly be said, it is the capstone of salvation, in the same sense in which it is said of the capstone of the Jewish Temple which when found and brought forward it went up with shouting. (I will emphasize here; I like shouting religion, it was born in me, since the Holy Spirit planted my feet upon a rock and put a new song in my mouth, I have not ceased to shout nor will I ever.) Because it was the finishing work of a long looked for end of

labor, that had been on hands for years, according to the account given. It was some nine years in building, with thousands of hands employed in dressing, shaping and fixing stone, of which the Temple was mostly built (marble perhaps). It is stated by one that it was all made ready for being put up before it was begun,—the materials all made ready, and when begun was put up without the sound of a hammer. And when the work had advanced to completion, it seemed that the only stone lacking was what was termed the capstone, and that in consequence of the length of time and the accumulation of rubbish, it was not found until much search and anxiety was expended, when at length it was announced, brought forth and went up with a shout, in all probability by thousands, as so many had been engaged in it and its long continuance in erection. To the Jew this Temple was more his God than the God that built it. It being so long in erection that the nation was excited and interested in it to such an extent that its completion must have been a time of great exultation as was its dedication by Solomon. Now I think I see a strong analogy in the Jewish Temple and the work of sanctification.

The capstone of the Temple was its completion. Without it it would not have been completed. So the Bible says without holiness you will not be competent to enjoy heaven ; so we see the Temple unfinished without the capstone. So salvation without holiness. In the Temple, about which somewhere back I alluded to the Temple as a necessity to the Jew and the reasons

for it, which God saw and put into the mind of David, that he should say, in the materials for his son Solomon to build, which it seems he did, for when Solomon came to the throne he found everything ready to his hand, which gave Solomon a great advantage in the erection of the Temple. But yet, after all that David did toward the Temple, which if compared would give David as much credit in the labor and work as is ascribed to Solomon, yet the Temple is called after Solomon. We alluded above to the necessity of the Temple to the Jew. His surroundings and necessities demanded it, and hence the Temple after God's plan and by his imparted wisdom to Solomon.

As we design to show the similitude of importance between the Jewish Temple and its use, and the work of sanctification and its use; both of God and their use and purposes set forth in the Bible, we have said some where back that the Jewish Temple was a necessity to the Jew and was as much so perhaps to the surrounding nation. The Jews needed a safeguard which they had in the Temple. A place for worship. A place in which their strength was concentrated and where God had promised he would be to them a God and they his people. Here the Lord would defend them from their enemies; and to their enemies, the heathens,—the magnificence of the Temple, its strength, its greatness was to these enemies a terror. At the same time it was a place where the Jew was trained and disciplined both temporally and spiritually.

- Inasmuch as all the Bible reason and those that

understand the teaching of the Bible will see readily, where the Jew started from; and from his first adoption in Abraham he had the promise of protection and prolongation for all time, and that his seed should be as the sands upon the shores. Though now rebuked and driven from nation to nation, without a national home, yet God says he has not forsaken them, but in the fullness of time when they have borne the penalty of killing and denying Jesus, this is in the loss of their nationality until the time of the Gentiles being fulfilled (all are Gentiles outside of the Jews), when according to the teachings of the Bible, the Jews will all come back and become incorporated with the Church of God, and so Jews and Gentiles shall be saved. For God has not forsaken his people whom he did foreknow.

Perhaps I have not quoted the exact words of the Bible here, but to my mind given the import.

Now, then we will look at the analogy we purposed to show, the analogy between the Jewish Temple and the doctrine of holiness and sanctification. We have said above, the necessity of the Temple, the ends for which it was built, that it became such a necessity it must be built as in the divine order it was. It had an altar on which the altar of sacrifice, or on which the offerings were laid for sacrifice by the priest, and which was always accepted if offered according to God's law, by fire coming down from heaven, as in the case of the Prophet Elijah and the idolatrous priests of King Ahab. In this answer, as by fire, the individual or individuals for whom the sacrifice was

made received satisfactory evidence that the offering was accepted of God, and the object for which the offering was made was by the spirit signified, met, and the sinner freed from guilt and condemnation.

Now, again, when we look at the law of Moses that demanded these sacrifices, we see more distinctly the importance of the Temple with all its bearing. The Jews without the Temple would have been as helpless to obey the divine law under Moses, as they would have been to deliver themselves from the Egyptian bondage in Egypt without obeying Moses under God.

Now we have shown the imperious necessity of the Jewish Temple to achieve the purpose of God, that he had purposed to do in dealing with his chosen people which he originated in Abraham, when he said to Abram "and thy seed shall be as the sand on the shores." This appears to be the promise of God by covenant with Abram before Abram had a seed in his son Isaac. Now follow this history through Isaac and Jacob till you find a people in Egyptian bondage to the number of 400 thousand.

THE JEWS DENYING CHRIST — THE PENALTY.

But to make the best use of them in reference to our object in view, we will take them out of Egypt under Moses, cross the Red Sea on dry land, the enemy, Pharo, pursuing them with the combined forces of Egypt. But they left their enemies all in the bottom of the sea, drowned, while they, the Jews go upon their march, until in the fullness of time we find them under Jôshua, Moses successor, planted in

the land God had promised Abram He would give him and his seed forever, where for a great while, they were happy, when in obedience to the law God had given them on Sinai. But when disobedient, punished them, as they are now for disobedience and disloyalty, suffering the penalty of crucifying and denying the Lord Jesus Christ and putting Him to death on the Roman cross and saying "crucify, Him," "crucify, Him," when Pilate would have released Him, saying, "Let His blood be upon us and our children."

This their desire God has granted them, which they have been now suffering the penalty near two thousand years, as a nation. But as we have said, a few pages back, God is going to bring them back in the fullness of time (on the same conditlon, he will all sinners). This is a nation. (For their sin was a national one) as all national sin must be punished in this life, for their will be no national tribune, we think, in heaven or hell; for if there was, the devil would want to rule it as he did in heaven, before being cast out; now to be held in chains of darkness to the day of judgement when fire and brimstone is to be his portion forever with all poor sinners. What will you do sinners? Say better do as the writer, get dreadfully alarmed at hell and flee for a refuge to the hope of heaven.

Somewhere back I said, I am writing these thoughts as they occur to my mind, as I would a letter of inquiry, so the reader must take them as they are. There will be mistakes, (not intentional) and views expressed different from many or some at least, but

the hope is there will be some word or sentence that may lead some to some thought that will profit for time and eternity. *Amen.*

AWAKENING TO SANCTIFICATION AND HOLINESS.

Having in the two first stages of my Christian experience kept the three stages or states of grace before us as standpoints, while we have advanced from one to the other, all of which we have spoken of as our experience developed. We now come to my first experience of sanctification (having already said much upon the subject in connection with the other graces) yet have not said where we received the first evidence and the circumstances connected therewith. I have all along kept the stages of grace before the reader, (first conviction), pardon and justification, the same; regeneration and sanctification. The first two dwelt upon as in pardon under my first covenant in the cornfield, the second in my fire baptism at the mourner's bench.

My first experience of santification took place at a camp meeting about two years after my fire baptism at the mourner's bench, and about four years from my cornfield pardon and justification; I was sanctified with this evidence as follows: I first became unconscious for some two or three hours, perhaps, as my memory serves me, was myself at or between eleven and twelve o'clock; at two or three o'clock came to hearing and observation; could hear the talking at first but seemed to take no care about it, but felt to be in another realm of thought and feeling altogether, but couldn't have been any happier

if I had been in the essential glory ; in which state I remained an indefinite time, three or four hours. I have stated some time back that my experience was to some extent an offshoot from most of others. But if God's work let it be so. I know this much, it was beyond my control, so let the Lord's name be praised. He does His own work in His own appointed way.

But back to my state in the work of sanctification. While in my recovery from unconsciousness, I had a most singular experience, connected with most infinite happiness. A weight came upon me gradually that seemed I should be crushed through bearing physically, right over my heart. I cried out as one in agony, and a voice as well understood by me as if spoken by one that I could see, said, "Don't cry out, but say, Yes." As quick as thought I obeyed the voice, and the trouble was gone, I as happy as before. This was repeated three times. During this time I was lying where I first came to consciousness.

This is the first time this experience has ever been revealed, save to those that were eye witnesses to it. From this fact I didn't understand it myself, and thought the publication of it would not tend to the promotion of Godliness. It being so remote from common experiences, it would invite criticism, rather than profit souls in finding Christ.

SINGULAR DEVELOPMENT — HAPPINESS AND MISERY FOLLOWING EACH OTHER.

I have said I didn't understand this mysterious dispensation at the time of its occurrence ; mingling

misery and happiness, rather the one following the withdrawing of the other, each exhibiting the most intense extremes. Nothing so remote as misery and happiness, and yet in these exhibitions each were extremes above ordinary. Above I've said I did not understand these mysterious manifestations at first, nor did I for some length of time.

The first clear development was the work of sanctification. That was readily and clearly understood, for I had been acquainted with the displays of that work in past time; for such was its work or testimonies of it. But this last visitation of misery and happiness, one following the other in such quick succession, I have said this strange development, was for me, and to me it was made plain, and never more so than now while writing upon its development.

As I said 't was to me and for me to have profited by these advantages, which had I done without fear of Satan, who is always on hand to do as much harm as possible. I failed to make the best use of these advantages that I ought to have done, and by neglecting to do so, was led into a long series of nominal faith, from the recovery of which only I saw where I was and what I had lost in not heeding these developments of divine power; and thereby a judgment, which I will record in the further advance of this writing. The interpretation of the happiness and misery so closely connected is happiness for obedience and misery for disobedience, and how fully I experienced that in a long state of nominal faith when I might have gone right along from these manifestations of power to the work they were designed to invite me to.

But as I said, Satan came up just there to foil, and did, from which victory he gained over me, I had to recover at the suffering of a most frightful judgment that will be noticed in the events of my future developments. This judgment referred to was a fire threatened to destroy all my possessions. It was the result of my not obeying the call to the ministry when first converted and sanctified.

Now then, after a little more talk upon these points that I have held prominent through all my experience, I shall close with the addition of some narratives of travel, and other matters, and perhaps some things on the subjects of prayer and its efficacy.

But a few more remarks on the subject now under discussion, that of sanctification as above. I said at the time of the clear development, I failed to take in their meaning because of my ignorance of Bible knowledge and because of that did not know what those states of grace meant which, when by the Bible defined, made it all a clear light.

I'll stop here again to explain what I did not once understand as now. God will excuse ignorance when there is a proper reason for it. When I was first brought into its light, I mean the conviction of sin, and found repentance for it, and felt all the evidence of the fact, I was as ignorant as many Africans, of Bible teachings and doctrines. This accounts for my ignorance when brought into the realms of truth, of not knowing what state of grace I was in, and hence when first pardoned and justified didn't know what state of grace I was in by the Bible, and consequently failed

to obey the line of duty which the manifestation referred to, which was to preach. But thank the Lord, I did know that the work was of God. This was my first awakening and pardon in my cornfield covenant. Again I want to say here, and a happy thing for the ignorant, that God don't wait for a soul to be well posted up in the Bible and become a theologian before he may be converted. I have known many as well as myself that were happily converted and were sound in Faith and Holy Ghost power, that could not read a word in the Bible. I would not be understood by there remarks that the Bible should be ignored, by no means, but I would put the greatest value upon it because it saves the ignorant and the learned. Praise the Lord, alike.

NOTE— I will make a note here in reference to both my regeneration and sanctification. I was impressed in both instances that I was called to a work that I was constantly refusing on the ground of disqualification, which was to preach. This, I think now, was urged on me by the devil to keep me from a clear conception and conviction upon the matter of the line of duty to which these strange developments alluded. He, the devil, knew that if clear and bright conviction was development on the line of duty, I would pursue it; hence he gave me a mighty fight on both of those points, of experience, regeneration and sanction to keep me in suspense, knowing, doubtless as he did, that he would suffer loss if I once got into the clear line of duty that God required at my hand, and he

succeeded to an extent of some fifteen or twenty years, during which time I had declined much spiritually; and from which I was awakened, by what has been alluded to above as my fire judgment, which I shall have occasion again to allude to.

INCIDENTS OF TRAVEL.

PERIL BY ROBBERS — EFFECTS OF, AND ANSWER TO PRAYER.

In a travel south some years ago myself and wife, by the way of Kansas City to Memphis, Tenn., found ourselves involved in danger by thieves and robbers. We were old people and traveling with trunks and baggage. We were spotted by those swindlers; they had followed us from the depot that we stopped at, and we had to be transferred to another depot, some mile or so at the other part of the city, and those persons that we thought had a design upon us, we pretty soon found them there too. We had to be there several hours before taking the cars for our place of destination, and during this time they made every effort to decoy me out, and their number increased to some ten or a dozen, and fearing they might enter the house, they being congregated near the door, I got a man to go out and hunt a policeman, and as they found that a police was inquired for they immediately disbanded. The police came and stayed with us till the cars came and then helped us aboard the cars. It was by prayer that the Lord brought this deliverance. I see it as others may not and for it, I praise Him.

Again, traveling alone in my buggy, a train of cars overtook me, and my animal took fright and so sud-

denly started that both tugs dropped loose from the single-tree and the straps on the shafts was all that was left to pull by, and one of them broke, and the shaft dropped down, so it nearly touched the ground which made it fearfully dangerous in that way, the animal had run nearly or quite a mile with all her speed and I at my best, to check her, some seemingly audible voice said, "why don't you ask Jesus to stop her?" I said "Jesus save me," and in a few seconds the animal stood still by the fence till I got out all safe. Praise the Lord. Then isn't it better to trust in God than in men or self, for I had done my best and called upon all I could see for help and they fled for their own safety.

Again, I was in a drowning state, and looking up to the shining stars, in my mind, "this the last reflection I'll ever have of you." Did you not know that a drowning man can have presented to his view a hundred things in a moment? This was my experience. Hope thou in God and He will deliver thee. When all seemed hopeless help came. It was as hope against hope, as one describes a hopeless case. This was my situation once afterwards. The present was in Tennessee, in Clarksville; we had gone to the river to bathe after night, a beautiful moonlight night, a memorable one to me, I was a good swimmer too, I suppose the cold water gave me the cramps. The desire of an honest heart is prayer.

On another occasion when going from California to Oregon on board of a steamship. Sailed out through the Golden Gate on the bay, with a beautiful calm

tide, weather mild in the month of May, when in that latitude all nature speaks beauty and delight and all faces shone with hope and expectation. Even the Chinaman too, though huddled up in a small space with his pack to sit on, expressed no discomfort. All went well and seemingly happy, save now and then some tall Enoch, lying on his face, and head over the deck, feeding the gulls with the contents of an overloaded stomach. (These gulls, a white fowl, that follows the vessels to find the offal thrown over.) We have said all was merry, until a little before noon on Friday, the fifth day, we saw a large fish, called the Porpoise, rising to the surface, until the whole ocean seemed covered with them spouting water ten feet high, and these gulls increasing and flapping down almost touching the deck.

The sailors seemed to understand it and busied themselves in preparing for a storm, and as I had read of sea storms, but had no thought of being in one I did not feel so easy about it as when on land and reading about it.

A hazeness began to gather over, and the sea began to roll its waves higher and still yet higher all that afternoon, and before night the ship's rigging was all flat on the deck and everything on it had to have fasteners, and the sailors themselves must have had some way of security if up on duty, for before morning the waves would break above the vessel some three, four or five feet to all appearance, and the darkness as black as night at sea could make it. The spray, too, so thick, and no lights could be seen only through dim lanterns.

Thus the sleepless crew of passengers, of which there was some seven hundred, besides the crew and a heavy freight. I have thought since if any one that had ever heard the creaking and groaning of a vessel in a sea storm, they would say it was the most terrific of all sounds. Through the entire night there was little or no noise, but in its stillness a shriek occasionally from some woman that had lost her place in her berth with a flumb on the floor. The ship now seemed left to her strength to battle with the waves. These vessels are both sails and steam, but in severe storms the sails are struck and she makes the best headway she can.

FIRST MORNING AFTER FIRST NIGHT.

The dawning of the morning would have been some relief, but for the fearful appearance of the snow-capped mountains, as they seemed to be in the distance (for such they seemed), slapping against each other till the foam on the waves gave them the appearance of snow. The height of them I will not attempt to describe, for it was no time to make calculations. If that was thought of it would have been of the possibility, for the probability was as lean as hope against hope. The storm never seemed to abate at all while on the ocean. Had there been a steamer at the mouth of the Columbia river to tow us over the bar, which is twenty miles and considered very dangerous to go without a pilot. So at night the captain said he must fall back at least twenty miles to keep off the bar, and he did so, and when morning came he

found himself on the bar with a foot crack in the ship and all hands at the pump.

And then it was cross the bar or sink. So he took the risk and landed safely at Victory, a landing at the mouth of the river, and Saturday night at dark at Portland, Oregon. What cause for gratitude. No doubt by many it was felt and by some will be through this life; and I have thought I would like to relate the circumstance to Jesus when I meet him if possible and ask him if he noticed my almost, at times, hopeless despair. As one has said, I could see no peg to hang a hope upon for recovery. It was not so much the fear of death, but those angry waves seemed to say, each one as they would come and pass, The next will take you, I'll be your victim, death. What a blessing?

Such straits have been to me, when I hold them up to my considerative mind, I hear my dear Heavenly Father say, "Be not afraid, the waves shall not overflow thee; I only design thy dross to consume and thy gold to refine." I would not doubt for a moment that but for the prayers that were poured out with such earnestness, the vessel would never have landed her crew in safety at Portland wharf, for which I will never stop being grateful as long as I live here, nor can I forget it in the world above if there be any recognition there, and surely there must be.

ALL WELL IN ANSWER TO PRAYER.

If anyone ever reaches a state of hopeless despair I would say that was hell in full blast complete, de-

spair has not the glimmerings of hope no more than the darkest mid-night has a glimmer of day.

But I am not done recording instances of prayers answered, and if I were to write them all in this narrative, it would make it a large book.

I have been so much accustomed to have my prayers answered that now, when I loose any useful thing and want it, I begin at once to ask the Lord to help me to find it. I have said I am sure to find it. I do it in this way. What does the Bible say: "Make your request known, pray for it, seek and ye shall find." Here it is then, the way you want: "seek and ye shall find." Tell the Lord, make known your request. All religious duties must be practiced, and by so doing faith will be increased, and when you go to God for anything think you will go with the expectation of finding. As a rule you will succeed. The reverse will be the exception.

What a blessed gift is Faith when practiced. What a pity that Christians when they read their Bibles wont practice them, but criticise their own faith — as a sinner when he hears the truth and assents to it, then goes away and don't obey it; he hardens himself so. The Christian by not obeying when instructed diminishes his faith, and when he goes to prayer you will hear him pray, Lord, Lord, increase my faith. He seems to forget that faith and works must go together if profited with either. Faith without works is dead, so works without faith, is as much as to say, I can do it myself. Faith is a gift from God but must be practiced to be profited by. Either by itself is

fruitless, but unite them and they become a power that overcomes the world, the flesh, and the devil. Faith, though of God, in itself, yet is formed upon testimony; so we are not expected to believe without sufficient grounds.

ANOTHER INSTANCE.

On an occasion, myself and wife had gone to a little trading town and returning in the afternoon late, my wife came to me in some surprise, seemingly, and said: "I've lost my money!" "That is bad; how much had you?" "I had \$50 and a two-dollar bill. I did not know I had it along with me till I got there; did not expect to need it and when I found I had it with me, I thought I put it back in my basket, but it is not here now." "Well, wife, that is bad, but if it is lost it will stay lost till it is found. But I will tell you what I will do, you get our supper as soon as possible and I will go and see if I can find it. But I will tell you my plan; I want you as soon as your work will permit go to your prayers and ask the Lord earnestly to help me find your money, will you do it?" "Yes, I will." "All right, the plan is on foot." I set out about three miles to the place. I did not feel at all like I was going on a fool's errand; of course, I had my plan before the Lord, and at the same time held up my poor wife's grievances; before the journey was complete something very clearly and intelligibly said, "Dry up that prayer and just praise in lieu of it." As quick as thought I did it even before I had in my mind asked why the reason of this exchange, but had

already understood it with the thought that I should, — was obeying it by praising him. It was plain to me as a book: Your prayer is heard and forthwith answered. It is written: “When ye pray, if ye believe ye receive the things ye ask, ye shall have them.” “Did you find the money?” “Surely I did, I found it before I got to the place where it was. I had it by faith, when the Lord said, “Dry up praying any longer, you have in assurance the thing you are asking for.” I did as when it was in my pocket. I was quite as well satisfied that I had it then as when I put it in my pocket. Of course it was a matter of faith, but more than simple, naked faith, was the full assurance of faith, and when we have that we have the thing we ask for.

Look at the prayer above quoted, “When ye pray,” etc. Getting home, of course wife in much anxiety, I said, “Did you pray as agreed?” “Yes, I did.” “Well, there’s your money!” Christ — as good as the bank account — in whom we have a well authenticated claim, what can be surer than the promise of God when the conditions are met.” When will an unheeding world believe and obey the conditions of His word and the world to come? Each one will have this legacy that will take it. O foolish Gallatians.

While living on my farm in Des Moines County, Iowa (I was always a very busy man, and busy men are not always the most careful), I found myself out of possession of some valuable papers in addition to an amount of money, perhaps \$100, more or less, too much to lose, so I felt. As I had been accustomed

to trust God for what I could not do, after trying for it, we may expect him to help. But so far as he has promised and in the way we may be satisfied he will not disappoint, as long as it is on record, "Seek and ye shall find."

As above, I was out of papers and money. Seek! That is the key-note to those that want. I searched every place where I thought there was a probability of success. At one time I went out to the station and overhauled one or more car loads of oats, from some cause supposing they might be found there. I had much labor and toil, at times a little discouraged, but still hoping and trusting. Sometimes trouble comes uninvited and unlooked for. My wife was always smarter than me, in morning rising especially, I'll say nothing about her other advantages. While yet in bed one morning she threw to me a parcel of papers saying, "There is your long looked-for money and papers: I was just going to put them in the stove to kindle the fire, and saw the end of a bill in the papers, and looking further, saw them just as they are." The sequel, as I have said, I was always busy and at times, perhaps, as careless as busy. I had used these papers, and in my busy habits had left them on the lounge where I had used them, and when some of the house-shapers came up around doing work—the shortest way—gathered them up into the kindling basket, which had not been called into requisition for some time. Hence, the time I was having patience tested; long since I learned by the Bible and Hymn book to repeat it. Not to look to go to

heaven without some due amount of patient labor requisite.

The price of finding that which is lost is seeking till you do find. So with all that is obtainable by seeking, if it is the soul, the Bible says, giving all diligence, so with regard to everything else, there must be the compliance with the laws that govern the same. This is another instance of prayer finding. Amen.

PRAYER FINDING.

Why should any one have to write and talk upon the subject of Prayer Finding, when we all know that all of our findings and obtainings are of and by the Lord, since He at all times knows and keeps all things, and the sparrows that fall to the ground,—He could hold them up at his option. And who thus knows all things and their whereabouts, and He the all-knowing and omnipotent and omniscient power — when He says to us, “Whatsoever ye ask in Jesus’ name, not doubting, ye shall have it.” Is there anything in this promise that you can hang a doubt on? Then why not take God at His word, and if you are not saved, get saved, and if you are out of the possession of any thing that you want and that is worth having at the compliance of the conditions, you may assuredly have the thing. If it is a material thing you will be put in the way to find it, and if of aspiritual, God will reveal it to you; this has been and is my experience yet, as soon as I miss a thing I need and begin to look for it. I recall a time in the past when my wife came to me and said, I’ve lost, telling the loss. I said, Who knows

where it is. Said she, I don't. Well, I returned, Don't the Lord know. Yes, I suppose He does. Well, don't He say, whatsoever anything you ask the Father in My name ye shall have it? If of a material kind go and seek for it and if of a spiritual He will direct you to it, by strictly complying with the conditions. This has been my practical experience for thirty years, perhaps, or more, even to the small matters and things that I have use for. I begin no sooner to look for it than I say, Lord, direct me to the thing I want, not because He don't know it, but it helps my faith, that I am talking with one that knows what I want, not only that but He has promised I shall have it if I comply with the conditions. Hence, my faith now must soon become the assurance and the thing is on hand that I seek. Praise the Lord for that scripture that teaches the assurance of faith. Often have I proved it practical in hunting after my cattle, horses, sheep and other animals. When first settled in Iowa of course our stock must have range and we had but little fencing. They must range out and we did not bargain with them when losing them to come right back when wanting them. Hence, we often had much hunting to do, and no wonder we searched the corners to find the cheapest way to success. I have often on getting into the woods which were very ugly to ride through, in those days when in many places you couldn't see a cow a few rods from the road. I would begin to tell the Lord that He could direct me at once to the animals I wanted, and that I was very busy, and often as I have

done it succeeded, not always as quickly as I would have liked, but often astonished at the speed with which I have had success.

MR. MULLER'S EXPERIENCE.

I have had much help from Mr. Muller of London, the London founder of the noted institution in which he has reclaimed thousands, how many have no account now at hand, but so stated thousands a year for many years, of which it has had and regained millions, first and last. Yet he says in one of his reports he has never had occasion to ask the first man for a dollar, and began without a dollar. I said there is something worth looking into in this matter in the way of faith. He says, he simply asks God for what he essentially wants, and expects of course to get it, or he would have no encouragement to go on. He even specifies that he asks God for the smallest matters; if he misses or mislays any tool, to save time he at once goes to God, asks him to direct him to it, and if his men with whom he is interested get tardy he asks the Lord to hurry them up; if he loses a key he will ask the Lord for it, and it is found. You see him and the Lord are partners, the Lord's work and him the manager. No doubt in the beginning the Lord put it into his mind after that he had prepared his, Muller's heart, to be willing to do the work if he had the means, the Lord knowing he hadn't but still kept him, Muller, in a willing condition to do the work, and at the same time impressed his mind with the faith that God could and would supply the means, as he has done.

So the work has been and still is going on. We ought to know all power and ability belongs to God, the minds, property, souls and bodies of the people are His; their minds, as their bodies, He can afflict and make well at His option — control minds and make them or rather cause them to be willing to do His will and bring to pass whatever He will in His sovereign bounty.

PREACHING ON THE CARS.

Soon after the opening of the Central Pacific Railroad from Iowa to California I was en route for Oregon on board of a long emigrant train. Arrived at Ogden on Saturday; the beginning of the California end of the route, supposed to be the half-way railway line; had all the baggage to overhaul and reship. It seemed that each end of the road ran their own cars, and while the cars were being exchanged, a brother traveler come to me and said: I learn you are a preacher, and I am in a strait, would like to have your advice. I am traveling on these cars on a trip of pleasure with my family, and have never liked to travel on Sunday; had thought I might get off here and go up to Salt Lake, thirty-six miles, and spend the Sabbath with the Mormons. I heard his grievances and said to him: I have just traveled the ground you've passed over, and I'll tell you what I've settled upon. It is this: I expect to worship and have services on these cars to-morrow, if I can, and think it will be as acceptable to God as if at a Mormon town or any where else. Said the brother, if you can I'll be satisfied to stay on the cars.

I had already spoken to the conductor. He, how-

ever, was not the one that would run the train to-morrow. When the time arrived for the service, had in due time made the arrangement with the conductor, who put me under restriction,—that I should not obstruct the officers of the cars in their passing to and fro; only those fruit and candy venders—a nuisance anyway, frequently,—I got persons to guard the doors to keep them out during service, which of course had to be limited. The stations are far apart there and upon those long routes and excursions they run slower, giving some twenty-five minutes or more, sometimes, between the stations. I took my stand midway the car on which I first preached, and announced my purpose to preach. The people seemed to wake up to the notice for, perhaps, but few if any knew it at the moment, without Bible or hymn book, sang a few sentences, closed with prayer and the benediction, all just in time to hear the whistle for the next station.

I likely never preached anywhere, where it seemed to take more visible effect on the conduct of the people. All know who have traveled on the cars, but more especially on an excursion train, how restless and boisterous at times the people become. The change was in their better behavior; soon after the first service was over there were several applicants for services on their coaches. After the dinner was over I was invited on the train adjoining ours, having had no previous announcement, and when I announced my purpose to preach an elderly lady in the remote end of the car sprang from her seat

and with seeming surprise came rapidly towards me and to all appearance was going to fall right upon me and would, but I caught her as she made the effort, and turned her to a vacant seat near. She remained quiet till services were over, when she rose up and apologized for her singular conduct. She said, I was so completely overcome at your announcement to preach, I lost control of myself. My husband is a Presbyterian minister in New York and at this hour I expect is preaching; so sad, as I thought, at being here where there was no one that cared for God or religion. There was much ground for the sister to arrive at such a conclusion. I said my first preaching had a visible impression upon the conduct of many, who seemed before to hold themselves from even the semblance of religion, now put on a garb at least. And still we had other services during the afternoon, and stirred up another preacher and it was said nearly the whole train was preached to during the day (Sunday).

So much for a new innovation upon old habits.

PONY RIDING AND PREACHING AT CAMP MEETING.

Traveling in Oregon a good many years ago, visited my son John, then living in Portland. He obtained a pony for me to ride; I think he called it Y. Re. Ka or some such name, but it is not so material about the name but his nature. I set out to travel and had gone some hundred miles or more, hunting some old acquaintances and on Sabbath was in the neighborhood of a camp meeting on the river Luckumute in the Willamette Valley, and I had set out alone early for

the meeting and passing through a gate (it is very common in the valley to inclose large bodies of land for pasturage), had not proceeded far before the Y. Ke. Ka chose to put me from his back, throwing himself broadside flat on the ground, the first feat he made, and then finding me still nearer him than he liked rolled himself over on me several times; I was unable to extricate myself from under him. He rose to leave me, as it seemed, but I had got so attached to him he could not do so; my foot, fastened in one of those large wooden Spanish stirrups, would not let go; so he determined to finish the job by trying his speed in dragging me. I don't know how far he went nor with what speed, the starting I remember, but the incidents by the way I had no record of on my mind when I came to. There were a great many people around me and seemed to be consulting about the case, such as, Wonder if he is hurt much? Where is his horse?

Those persons were on their way to the camp meeting. They discovered my horse on the prairie, brought him up, and handled me enough to decide that my injury was no broken bones, but bruised and stunned; and by my wish put me on the pony again and I reached the camp meeting, and while I kept myself moving didn't feel much hurt, save one of my knees for a time was, I thought, seriously injured and pained me. Put on as much steam as the boiler would bear and determined I would reach the port if I could. I said, Courage, my soul, on God rely, I cannot founder here. So at dinner, a brother seeing me showing

signs of life, said to me, "We have elected you to fill the stand at three o'clock." He not knowing what trouble I had had, yet confident they would likely want to be better acquainted with me, they would have a chance to see and hear what a half-alive man could do under the help of divine power, so I did the best I could.

After I preached I sat down till the services were closed, and didn't walk any more that evening. They had to haul me away and it was a good many days before I had use for my Y. Re. Ka again, but when sufficiently recovered set out on my return to my sons in East Portland. I will add I yet bear a mark of that event, in the injury of a leader from my knee, I think broken from the pony lying on me, and now in a quite visible knot just above my left knee joint. But thank God, though much disabled from age and infirmities that I can't endure hardship, yet can tell to those that I shall soon leave behind some of the labors and difficulties I have chosen to encounter for the sake of Him to whom I am so great a debtor for my present exemption from the ills of the flesh, and the joy I yet have in trying to do my Master's work while He leaves me here, to make these records that may encourage some, into whose hands they may fall when I shall sleep in the flesh, but in the spirit with Jesus, who has said, If in the flesh with Him we shall suffer, we shall also in likewise reign with Him in the spirit. Praise His Holy Name. Hallelujah. Amen.

A TRIP IN OREGON.

As I am writing for those who are to come after me, many of whom may be yet unborn, I will give a brief account of a trip I once took in Oregon in what was then Powell's Valley, a heavy timbered country lying in the direction of Mount Hood from Portland as far as the base of Mount Hood on Big Sandy, a stream formed by the melting snows from Mount Hood. The stream is at high tide all the spring and summer from the snow that melts and runs off.

When traveling from Salem to Portland on horseback I counted, including Mount Hood eight or nine of those snow-capped mountains, looking in the distance like haystacks capped with white sheets, larger or smaller as the distance made them. But I was going to speak of a trip that I took with a Methodist preacher around his circuit in the valley when I first came. He had a two weeks' circuit, and had me to preach for him every day, once or twice, and say a prayer at his visiting each family. Indeed I thought if I could have been absent I would like to have been with them a month or so, they seemed to appreciate our labors so much.

PREACHING ON A BOAT ON THE CUMBERLAND RIVER
IN TENNESSEE.

On an occasion in traveling on a steamboat from Clarksville on the Cumberland river to Iowa by way of St. Louis, while on the Cumberland river night overtook us, and it was very common with ministers,

and was indeed generally expected, to hold religious services where there was no objections. So as the time drew on, which was after supper, and clearance of the hall, which was the place used, I went into the hall to let the servants and attendants know what was expected, by the permission from the captain, and found there a green looking fellow ordering things to his notion for a dance. I said to him, Your authority, sir? He was dumb; had none, of course. I said to the waiters, Yes, I would have you arrange the hall for preaching by authority of the captain, a friend of my brother-in-law, T. F. Pettus, of New Providence, Tennessee; which was done, and when the bell tingled for services, there was a drunken man on board who was just drunk enough to be foolish and make a noise. I went to him, calling him by name, said, "Sir, I am going to preach in the hall and I want you to come right in and hear me, will you?" "Yes," replied he; and got right up and sat in the congregation as quiet as any one in it, and when dismissed was as prompt to take his place at the bar again as he had been to go into the meeting. In that day and time a steamboat wouldn't have been equipped without a bar, and that well supplied with all kind of liquors. In all my travels since I began to preach I have made it my business to redeem the advantages whenever they would occur, to lift up the cross of Christ, who has said, "If I be lifted up, I will draw all men to me." The drawing is Christ; the lifting up is the Church, the Church and every member of the Church. The invitation is a broad one to all that will come. Lift,

praise, exalt, elevate in life and character, as well as in speech and language, magnify the holy name of Jesus.

I had an occasion once in Tennessee to cross a high graded road, over which the water had risen about a foot or fourteen inches and the grade was macadamized with stone; crossing it my horse became scared, reared until I was sure he would go over backwards, and would have done so but for my leaving him. So I chose of the two, as I thought, the lesser evil, and sprang from the saddle to catch on my feet and hands, as I hoped to do, but failed and fell on my back. It was a tall horse, and when he was erect on his hind feet, took me quite away from the ground. The fall was so severe, I was so stunned, that I was unconscious for some time, and knew not where I was or what had happened and after I had recovered enough to define my whereabouts, then my strength was short but I did finally succeed in reaching the store, and got some help. A man came to me, I was as wet well-nigh as if put into deep water, though the water was only one foot or more over the grade, but lying in it, and having to scramble up best I could, was wet and badly hurt. I did not recover for a time and perhaps not yet.

And on this same river and near the same place, I came near being drowned a great many years before. Had gone in swimming one bright, moonshine night; all put out swimming, and I had swam till I began to feel something the matter; did not know what; could not get along; tried for bottom; it was not

there, so I tried to swim again and that would not go again, so began to think that I should have to drown for I knew the rest of the party did not know my situation; nor did I know that help was so near. There was a man in a skiff, within hearing distance of me, but I did not know it. I knew that unless help came in time I should drown, so well-nigh made up my mind that I should; that I made struggles or efforts in some way, may be cried out; that he came to me in time to save me, I taking hold of the side of his skiff. But when I thought I should drown, as one before me had said, he thought of more than a hundred things in a few moments, his whole life was a panorama before him. Such was the view that I had.

THOUGHTS ON GOOD MORALS AND GOODNESS.

As I have no special incident to describe now, more that I can call to memory, I will speak of these matters in a general way, such as all persons of much experience have passed through, and there are others could I take them into memory. I have written the whole of this, thus far, without a scratch of a pen or pencil to help my memory, but writing it as I would sit down to write a letter. I have long thought I would like to talk with friends, kindred and indeed everybody. It is said and with much truth, that a man, and especially one who has to any extent been before the public, has to die before all of his worth will be fully estimated. But as touching any man's estimate in a moral sense, if there should be any good

in any way that may be ascribed to him by his fellows ; while his fellow mortals may ascribed it to him as an individual, it is only him in God's hands using him for His own glory — hence, the praise is all due to God, and should be to Him ascribed, and man the honored instrument only, and if any would look at himself stripped of the veil of big self entirely, and in the humility of self-abasement take a look at himself, he would turn away from the man that would puff himself before the world.

Says the Apostles: “ If there be any praise, if there be any virtue, do these things, don't puff them abroad, but do them for the praise and glory of God; for whom and by whom all things are and were made for His own glory.” One of the grandest achievements that a man could make in the sight of God and his fellow men would be to detach from himself all claims to any honor for anything good or virtuous he ever done in life and feel a very consciousness that such was his condition before God, but that he freely, willingly and thankfully, rendered all to God, that God had counted him worthy to do, to suffer and endure all things for Jesus' sake, seeing and feeling that he has only been used of God to do and suffer, which he could not have done without the ability from God. Whence, then, the ground of merit in himself? And yet the creature takes flattery well.

MISCELLANEOUS THOUGHTS.

Having so far as my mind sustains me, said in my short biography of my life, birthplace, parentage, education, etc., followed by religious experience, and still by incidents of travels connected therewith, also instances of efficacy of prayer and such matters connected therewith as was seemingly needful, will now take up such matters of thought as we hope will not only interest but may profit those who may become the readers of the same, that the highest end for which these lines are written may be reached, which is the salvation of souls. Be ye also ready, saith the Word, for ye know not in what day nor hour the Son of Man may come with some warning judgment, or remand you to the judgment of the last day, as death will.

FIRST THOUGHTS.

1st. What purpose had God in creating man and placing him upon the earth as a probationer? One has said, to glorify God Himself. A catechism says the same, to glorify God, and the Bible says God will be as much glorified in the condemnation of the wicked, as in the salvation of the just. I am not quoting the passages that support this idea, I only do so from Bible inference, which is too clear to be denied. For instance: As I live, saith the Lord, every knee shall

bow, every tongue shall confess to the glory of God. And again, Let them that obey not the gospel of the Lord Jesus Christ, be an anathema maranatha — accursed from the presence of God. How, dear reader, are you understanding the Bible, by your own interpretation or the Bible's? Let the Bible interpret — it is God's Word, He says it Himself, but what does it say? — all unbelievers shall be turned into hell with the nations that forget God. Why, because unbelievers and God-forgetters, are put in the same category with murderers, sorcerers, idolaters, drunkards, liars, thieves, robbers, Sabbath-breakers and all abominable creatures that curse the earth and make it a hades or hell, with the devil and his crew that were thrown over the battlements of heaven, as described by one as rebels against the government of heaven, and are now held, says the apostle, in chains of darkness against the final judgment and then cast into a lake of fire and brimstone to be punished; fearful thought, with everlasting banishment from the presence of God, unsaved, unprepared. Dear, fellow travelers, where are you going, to heaven to live with God and angels, or to hell with howling demons and all the abominable crew, described as above? Just turn back and read again, and settle the question, as the writer did once for all in this matter when I said, I won't go to hell, if praying a life-time will save me — praise the Lord, I didn't have to spend a life-time getting saved, — have lived since nearly sixty years enjoying a full salvation, justified regeneration, sanctified and holy through the blood of the crucified. Praise,

praise, Him evermore. I must indulge a little, O Saviour, hope of heaven, immortality and eternal life. Who can measure the joys of a saved soul even here below. Let the poet help me to tell some of it :

O, what a blessed hope is ours,
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day.

O, glory and praise. Is not that enough to have nearly sixty years of heaven on earth, and then go and live with Jesus and angels in heaven forever? One has said, I think in his rashness, that if sinners will not repent they ought to be lost. God does not want it so and I am sure we do not, nor do angels, nor redeemed spirits from earth below. For the Bible says they rejoice at the repentance of one sinner, more than ninety-nine just persons. And why just persons here are put for saved souls, and need no repentance. Then if angels in heaven want sinners saved, Christians on earth do, and saints that have gone to heaven do, God the Father, Son and Holy Ghost in their infinite love unite to save them. What more, hear them say, than what we have done, can be done? Here is Infinite Love combined with Infinite Power, Grace and Glory to save?

Now, dear reader, if you are unsaved what and where will be your plea for not being saved? For, as I live, saith the Lord, every knee shall bow and every tongue confess. What, that your condemnation,

which means your damnation and banishment from the presence of God forever will be just and be uttered from your own lips. Will you try while mercy says, come, a little longer lingering, as if to say the last moment may yet be embraced and your soul saved from unquenchable fire and the worm that dieth not, and the glaring fires of the rich man's hell will be your abode forever, when you might have located your eternity in the galaxies of eternal glory and joined the choruses and anthems of angels, arch-angels, seraphs and seraphims, cherubs and cherubims; and with swift-winged seraphs, with heaven's highest diplomas, gone on missions of glory from star to star, till you might have visited as many as the sands on the shores and still left as many unvisited as would occupy time forever.

O, dear fellow-mortal! perhaps some kindred by blood relation, whether I have ever seen you or not I know not. It is most likely I shall not, but I am writing for those that are, and those also that are not yet upon life's line of travel, let me say to you now in my almost life's terminus, shall I meet and greet you on the shores of immortality, where everlasting spring abides, with no withering flowers? "And just death divides this heavenly land from ours," says the poet. But he proposes wisely that a meetness and fitness be theirs who are only separated by death. But let me say, dear reader, there is a separation, far more to be dreaded than a mere separation of soul and body, that is only temporal death, and is rather welcomed by the saints of God,

for it is written : Blessed are the saints, or precious in His sight is their death. So we see the matter of death of the body is not to be dreaded as the disqualification of the soul for heaven when the soul becomes harmonized with the divine will, and lives and dwells in Christ. There is no longer any trouble with the death of the body ; it is rather coveted and desired especially by those who have been long ready and waiting for the summons. I know an old saint, who, when she hears the death of others, says, why can't I die (meaning, Lord, why not me, Lord, I've been looking and waiting). This evidently implies a readiness. We never heard a sinner talk that way unless he was deranged ; many take their own lives when they become demented. No sane man wants to die save sanctified, and holy ones that have long waited, as the writer, because life is coveted by all in common.

NATURAL DESIRE TO LIVE.

I have said there were exceptions to the desire to live, and it is in those only that have fully lived out their days consciously ready, having obeyed the divine injunction, Be ye also ready, the measure of their days fully up to the allotment the three score and ten, and perhaps on borrowed time, which they are bankrupt to return, the holy spirit not only witnessing every day and hour to their readiness but reviving them by its sweet influences. Why should they wish to stay away from their heaven, their blissful abode, when Jesus sends them word by the spirit's voice, All things are ready.

I must stop and say here, it is a pity for our Master's cause there are so few found below that are ready and, I will say, will hail the hour of their departure with gladness, joy and triumph. Whether it would be more for the cause of Jesus' kingdom upon earth to confess a readiness and wish to be with Christ, than they should be so alarmed at the approach of death and make such efforts to cling to the last shreds of time. This at least seems to cast a doubt upon the possibility of readiness which Christ says we as Christians should be in the possession of all the time. Why not; would it not be a clear advertisement to the cause of God and Christianity for the Church to have many such witnesses that could and would stand up before the world of ungodliness and infidelity and say, I am a witness to the truth of the crown of grace not only to convert but to sanctify and fit for heaven, and am ready at my Master's bidding. Yea, and would hail with joy at His coming, for His coming for which I am waiting in obedience to His demands, Be ye also ready. I know it requires more faith and love than the people in common are living for, or even looking for, because they are not posted up in the higher Christian realm.

I shall continually aver, that the word of God fully authorizes His saints here upon earth to be ready to meet every demand the gospel requires of us here, and for the honor and glory of God, both in reference to God and our fellow mortals. And when this view is taken by the Church, believed and practiced, declared, lived and set forth in practical life of God's saints, then will God's kingdom have come. Haven't Christians

been praying all their lives for the coming of the kingdom of God, and yet in all probability many have not thought of doing anything more than to make such a prayer because it has been incorporated in the volume of Common Prayer. O, Lord! when shall we see the time when the Church shall come up out of the wilderness, fair as the moon, bright as the sun and terrible as an army with banners, leaning upon her beloved. (And who is that but the Christ of God?) When one is weary and cannot walk alone, they find help in leaning upon some support.

The Church seems not to think that when they pray for the coming of the kingdom of Christ they should think first, in my own heart and from the within kingdom begin the kingdom in the work allotted to each saint of God until it shall be as a grain of mustard seed sown, when it shall spread and enlarge until the fowls of the air shall find lodgment therein. (I think is the reading.) This figure represents, perhaps, the Church in its incipient state, in contrast with what it is to accomplish when the nations of the earth shall take shelter in it and under its balmy wings of peace and harmony; as the prophets speak of the kingdom of Christ in the millennium, when the nations shall learn even no more but the weapons of warfare shall be beaten into pruning hooks and plow shares, and one shall not say to his neighbor: knowest thou the Lord? But all shall know the Lord from the least to the greatest.

SECOND THOUGHT — MAN'S RESPONSIBILITY.

An old adage says: "What is to come will come." Here is more truth than fiction. Before this world was framed and thrown out in space, as myriads seem to lie in their orbs and lights, bespangling the trackway of Eternity on the line which we travel to a destiny, not unalterably fixed (as some have assumed and taught), but which the Bible teaches unquestionably, is left to our own free wills. "Choose ye this day whom you will serve. If God, serve Him, if Baal serve him (the devil) again. His servant ye are to whom ye obey—whether of obedience unto life, or of sin unto death." Here we are left to see and understand if we will, that we are left to our choice hell or heaven. Which, says all without a dissenting voice, I choose heaven, of course. I have many faculties to enjoy but none to suffer, says one. Then you reason soundly, upon which basis, if you will act, you need not miss heaven, but on the contrary, as you are doing probably, you will as certainly miss heaven, as that you would cease to live if you were to cease to breathe.

Whatever is to come will come, as our adage in the outset. One says God proposes, and you may dispose, for he allows you the disposal of your own immorality and to place it in heaven or hell. Which says one, If I just knew what hell was, if it were a reality then I would never go there (i. e.) if it be really what the Bible describes it to be, no indeed I would do anything rather than go there. Then you say you don't

believe the Bible. Now then let us see what the Bible says: He that believeth not shall be damned. Then by the Bible you are already damned because of unbelief. Now then let us see how much the Bible lacks of being true. But before we arbitrate this question let us have an understanding. If we prove to you beyond all reasonable doubt, will you consent to the decision and obey it (the Bible)? This arbitration then will be a sinner lost or saved. Then, the testimony for the Bible—first question: Who made you. Answer, — well, well, I don't know. The Bible says, He made the world, and the Bible says also He made all things and all that pertain to it, and the order in which He made it, and He made man after His own image, and man became a living soul. So you see that if you belong to the family of man of God's creation, you were not only created as a human being, but that you possess an immortal soul to be saved or lost upon the decision of your belief in God. Then I've asked the first question in this arbitration, and you have not answered it only in the negative,—I don't know. Then I have stated to you from the Bible what it says of God and His creation as above. Now therefore, we've done with this question, let's have your evidence that the Bible is not true. I've taken the ground that the Bible is true and that it says God made all things that is made, and without him nothing that is made was made. So now, if you have any negative in this matter let's hear it? None. Then I will ask you another question or so and

if you can't give an intelligible answer to any of them we will consider this arbitration decided at your cost. What say? Be candid? All right.

I have said I will ask you another question or so. You have said you did not know who made you, by answering in the negative. Now I will ask you a question that you can answer in the affirmative. Did you make yourself, and if so tell us the process of doing it, that we may have more self-made men? Really I did not make myself, because I could not. Did you grow out of the ground like a plant, or did you come from some animal like a monkey, or some molusk or grub from the swamps and marshes where such things breed after their order?

To these questions, if you cannot answer in the affirmative you of necessity must in the negative. So we will consider our arbitration closed at your cost as per contract, in which I held you to attend to the salvation of your own soul, and if you feel yourself bound so to do by virtue of that contract, you will forthwith go to your prayers, not waiting to have any more concern or conviction than that according to the Bible. I am a sinner and exposed not only to temporal death but eternal punishment from God and all hope of heaven and happiness. And when you have found peace in believing, tell somebody about it and exhort them to come and go with you to heaven, and this will you have a leading desire to do, once you have found the Lord in pardon, regeneration and holiness; which every one are under obligations to do that will search the Bible and live by it as God's eternal truth

to save their souls and help others so to do. The neglect to do this will as surely leave them in the hands of the Wicked One. The devil and hell their eternal abode, where the worm dieth not and the fires is not quenched. O, God! put into my heart some thoughts originating from Thy truth that will shine out and reach hearts, stir and move them heavenward, when I shall have lain this body in my now silent but waiting tomb, which I have prepared, both for myself and wife in obedience to Thy injunction, be ye also ready, for you nor me don't know, dear fellow mortal, when Christ will remove us from the kingdom below to the kingdom above. Are we ready? Could I tell to one the blessedness of readiness that is here meant. It is to meet every demand upon us for time and eternity. For time to know and render to all their dues as their fellow creatures, and to God in Christ all that He demands of us, and that is to be holy and righteous and Godly in this present world.

GLORIOUS HEAVEN.

O, the bliss, the bliss of heaven even here below. If heaven be so sweet here, what will it be up there? Saint of God how much of heaven do you draw upon Christ for every day, every hour since you learned the happy art. Yes the art, what other may we call it, it is something in science that everyone don't know and practice. The Bible says the secret of the Lord is with them that obey him, so then an art is to find out and do something that is not known to others, a secret.

So the secret of the Lord is to know Him and to know Him is to love Him, and who that ever loved Him that didn't want to love Him more, like smelling a delicious odor, want to smell again. Like tasting a cool beverage want more ; or something pleasant to the taste will taste again. The poet has said, who that loves can love enough. When the Lord converted me I said hallelujah, praise the Lord — Glory, glory, and with that seemed to bring every part of the body, mind, soul and heart in use, as the psalms says, I seemed to call upon all that was in me to praise Him, and each expression was but a voice for more, and so render praise and praise Him, yet bless His holy name.

DESIRABILITY OF ETERNITY.

And while eternal ages and cycles upon cycles shall come and go, somehow we feel that we would like to see something that we would approximate to amid the glories that will surround us. How could an eternity be endured only in infinite happiness and employment? It may be there may be missions to go on as angels to this world — but we will not strain our capacities after the future, when we shall be there we shall then have them there, if needed, for all that we shall be capable to perform. It is enough for us here to improve what we have in going on to know Him, and as we have already said, the more and nearer our relation to God is felt, it but increases our zeal, love and affection towards God and all His creatures. No matter of what order, whether animal fowl or insect, we seem to have a sympathy for all suffering. But the strongest

passion is the love of God shed abroad in our hearts. O, what a joy comes from heart-love when it comes down from above, though baptized a thousand times, yet always new.

THIRD THOUGHT — FULL SALVATION.

I now will talk more upon the subject of full salvation. The thought that I wish to bring to mind here is the heading of this writing, full salvation — a meetness and fitness for heaven. If salvation has a meaning it is that to my mind. Man lost, God in Christ restoring him to all he has lost in His federal head. Is that all? Nay, verily, a glorious reward for all his sufferings and conflicts with the effects of sin — coming into being under the disadvantage of moral corruption from the crown of his head to the soles of his feet, that includes the whole man, soul and body. Now he out of God in a moral sense, an alien to his God who made him all right after his own image (not divine but moral). Now he is to go back, an alien in condition without home and parental protection. God has given him a plan (for one lost of necessity must have a guide), but in that plan he finds himself at fearful odds with the opposition he must encounter. The devil, a skillful old troup, stands in the gangway and says with assumed authority, as if he had a bill of sale recorded for all creation, as in the temptation of Christ in His forty days conflict of fasting in the wilderness — hear him Satan, in his arrogance, saying to Christ: “Why are you here in this wilderness fasting and suffer-

ing. You have the power, why not make all these stones into bread, and let us have a feast instead." This is the devil, says the Bible, tempting Him, but not succeeding, takes Him away (in the spirit most likely) for we can hardly conceive of his standing on the pinnacle or perhaps, highest peak of the temple and here authorizing Him to cast Himself down, that God had said He had given His angels charge over Him (and all that put their trust in Him may be implied in this question). But hear the Savior's reply: "It is written Thou shall not tempt the Lord Thy God."

Now him (the devil) gives Him (the Saviour) one more chance to give him a rebuff, that has lasted him for all time, for we don't hear him any more tempting Jesus. Here he offers as before that which he had no more right to than that immensity was his, in all this he but proves himself what Christ told the Jews he was, a liar from the beginning. We are made to wonder in all these attempts with Christ. Was it his ignorance of Christ? No. For he acknowledged Christ had power to make these stones bread, perhaps, from his first attempt to deceive the woman he thought God would allow him the same power in Christ's case.

We have wandered quite from our subject in the outset, so we will return to our line of thoughts, that after man had fallen and brought upon himself the sad state of corruption, from his crown of his head to the sole of his foot, God has graciously made a way for his return to Him and remedied all the results of

his departure from God by the acts of His federal head. But has, (while the assurance is given, that he shall succeed in regaining his forfeited right), all the conflicts to meet, that the revelator says have been the portion of those that have fought their way through. They have done it through great tribulation. Soldiers of the cross only true and valiant will regain their forfeited inheritance. Its true they must come into this warfare with fearful odds to their enemys, the devil and his hosts, and but for the aid provided for us by the strong arm of Jehovah in Christ, our help, we might well be as Sauls army before David slew Goliath, demoralized, cowarded. But we praise you, our Heavenly Father while you call us to the conflict of regaining our lost inheritance, you promise us a better, if on Thee we rely and do our best praise.

O, DEPTH OF MERCY, CAN IT BE !

1. There is a gate stands open wide,
And through its portals gleaming
A radiance from the Savior's side,
His wondrous love revealing.

O, depth of mercy can it be,
That gate stands open wide for me?
For me, for me ?

2. It open stands for old and young,
Though filled with joy or sorrow,
The spirit woos your soul along,
The gate may close to-morrow.

THE SONG BOOK.

Then, O soul, what will you do unsaved? The gate closed, stood open perhaps years, measuring each season as they came and went; spring-tide with each a new creation with all its beauties of new life, charming with birds' song and balmy zephyrs from sunny south with their gentle breezes. These you have had, O, soul, but they have passed and left you, when out of Christ. Another mile-post has come in sight; call to mind you are on mileage for eternity, and how many mile-post, you have hailed and passed. Have this thought while passing. You will not come this way any more. Each day declines, the evening shadows grow fast, the night setting in will be the last of earth.

In and under our third head or thought we left our purpose of talking more upon the subject of salvation in its full entirety; we said was a meetness and fitness of things for heaven, and as we do not hold to the idea of a future purgatory in which the wicked after death enter in till they pay the full penalty of their sins and then are delivered, but it is not said where they go then, whether to heaven or to some other place. But our purpose is to hold to Bible testimony and make that the standard of all our thoughts, and the Bible emphatically says the wicked shall be turned into hell with all the nations that forget God. The plain implication is that those who neglect their salvation shall meet the fate of the wicked. For him that is not for us is against us. We want to make it plain, too plain to be misunderstood, that if we would be sure and very sure of

heaven and happiness when we leave this world (for every one knows they must die), do not neglect to know that we are saved in this world for it is here God meets and tells us, in words of prophetic warning, to get ready: Be ye also ready for you know not the day nor hour in which the Son of Man cometh—either to take you out of the world or warn you by some, maybe, unlooked for judgment, which is but God in wrath against sin, but in mercy toward the creature, that he may not sleep and lose his soul. If there is any one thing that runs throughout the whole range of Bible thought, it is the soul's worth and the warnings that comes so positively from God that man has a soul telling him when and where and from whom he, the creature, has received that undying nature that must run parallel with God's Eternity, whether lost or saved, whether in heaven or hell, and further makes the astonishing declaration: He is not willing that any should perish but that all might come to him and have everlasting life, not death, sinner, eternal. God does not offer you that, and if you have it, it will be your own choosing in opposition to God's will and purpose in your creation. Then why die; you don't want to, do you? Why, no, of course, I want to live here and hereafter. Amen.

Having said what we have about the will and purpose of God in man's creation and His will and purpose that the creature should be saved, we see that the whole matter of his being saved or lost rests, we say entirely in the creature; yes, this may be justifiably said, for while God in Christ has made all things

ready and says now to the sinner, will you come and be saved? — now comes in the free will of the creature — God can't reach him against his will. It seems that while the Almighty has proposed to do the best thing for the creature, the creature can and will by a simple mistake, that of not complying with the conditions, make it the worse for him, than the Lord could have done. It would seem that God designed the best thing for the creature, as already said, and it turns out worse when the conditions are neglected. We have heard many in their ignorance and stubbornness say, why did not the Almighty make us so we could not have sinned? To whom it might be said as the apostles to the Gallatians: O, foolish Gallatians, who hath bewitched or deceived you; having began in the spirit are you made perfect in the flesh (or by serving the flesh). So may it be said to man, had you rather have been made a machine to do one thing and nothing else, which would have been your condition, had the Lord made you without a free will? Then while you would have been in this world subject to all of its affliction and sorrows as now but without a soul (for we don't suppose that a being without a soul, could ever be happy anywhere), and if without a soul, and yet subject to death, you would have lived and died as the beast (animal), rotted and that would be all you could ever have had, but being created with free volition of will, and exercising that will in the way God would have you in the eternal great future to which we tend, you might have lived and reigned and vied with angels and archangels in the happiness and

glory that God in the redemptory plan has provided for all of his intelligible creatures.

We continue our subject upon the great necessity of escaping hell and getting to heaven, and more especially upon the needed preparation for which God in His love and compassion has made this world for us to live and enjoy Him in it, and made the condition on which we may enjoy it, that of doing His will, and His will is we make it, our chief business to honor Him our Creator, and in so doing we find ourselves happy in obeying His injunction: Come up to my help against the mighty. Does God Himself here call our opposition to Him mighty? The opposition, the world the flesh and the devil, are doubtless here alluded to. Let's see, if we can reason here scripturally, God says we are to work out our salvation with fear and trembling, with the awful consideration before us continually if we fail and have to take our places with the rich man in hell. This would be awful, indeed, which any are liable to do, that should make the fearful mistake of neglecting beyond all doubt, of knowing that we are saved here.

It does seem that there are those who seem to think that the most the Bible teaches belongs to the future. That heaven is in the future. Thank God it is, but don't forget dear one, God proposes, for you and me and every elect soul, to bring heaven down to our own souls (elect here means a soul saved), so we may practically learn it here below. Now I want to remind you, dear reader, whoever and wherever you may be, if you neglect to find and enjoy heaven until you get

to heaven above, I tell you I wouldn't give much for your chance. The thief on the cross didn't do that. He got the testimony from the mouth of Christ Himself, that he the thief would be there pretty soon.

NEGLECTING SALVATION.

That was good evidence wasn't it. We ought to be glad we don't need to run such a risk as he the thief did, to wait for the dying hour. Oh, what an influence can the devil have over poor soul neglectors. The thief on the cross may never have been so near Christ before, and perhaps never heard of Him, if so it would be a rebuke to many at this day and time who, surrounded by all the evidences of divine truth, with the open Bible and its light, in despite of their refusal of its benefits, glowing upon their half-awakened conscience. And yet they foolishly resist its influences and try to satisfy their minds that they will have time enough yet, and are now in the fearful trackway that thousands have walked in, saying I will attend to this matter after a while; I want here to attest to one thing, I know about this matter of procrastinating. Somehow or other, vow as I would and often did, when I would, or rather when the Holy Spirit would move me, for if left to me I would not have taken it up at all; it seemed as though it was the most inconvenient time that I had ever seen before.

What an argument for Satan. Yes, you see you had better let it alone, there will be a time in the future when it will be more appropriate and consistent than now. Satan well knows, that the Bible says, *now* and if

in accordance with the Bible it would be God's time, and His advice and instruction, *now, now* is the accepted time and the day, and might be the *hour* of every ones salvation, if the convinced sinner would so construe it.

But as we have already shown how adroit and ready Satan stands to deceive you and me, dear one, will you take the advice of one who have passed all these mile-posts on life's line of travel, and as I write these pages and throw back to you that when I shall have passed a few more, one will be last? And now just entering upon my eighty-ninth year, do not expect to hail many more mile-posts on this travel, along which I shall not come any more, nor do I desire to do so, only that the foot-prints that I am now making may to those who shall read them, be true marks on the way to the Celestial City indicating, as the way-worn pilgrim often exclaimed, deliverance will come, and as he too realized, the angels bore him over the dashing foam, and he cried deliverance has come, praise, praise.

FIDELITY EXHORTED.

So, dear fellow brother and sister travelers to the Celestia City, where are you by this time? How long have you been on the warpath of this holy warfare? And how and where do you stand in the army of salvation's host—First or second lieutenant, captain, major, general, so you belong to the host, if only an armor-bearer to some better fighter? Praise the Lord for an humble place in His church militant. I had rather be a doorkeeper in the house of God than

to dwell in the tents of the wicked. Thank the Lord if we are not even honored to be a doorkeeper in the house of God, (the chapel). All may be to our higher honor and profit, be the keepers of the doors of our own hearts when God is within, to keep out buyers and sellers. At home with Christ within, morning, noon and night around the family altar, morning and night waiting for the droppings from the sanctuary above, when it afterwards comes down in a stream, and then again like a cyclone, a cloudburst of hallowed glory. Glory, praise Him all people.

“Praise due to God,” says the Psalmist. I like the Psalms, for they praise God so much, and they call upon all the people to praise him. People often are lavish in praising one another, particularly when in doing so they take much of it themselves. Praise, says the Psalmist is comely when it comes from an honest heart, imbued with the love of God, from a sense of indebtedness, for which we are bankrupt to pay, and can only say: Lord, since it is your good pleasure to bestow on creatures that have naught, but of your bestowal, you are pleased to accept our humble praise, coming from our hearts made warm with this love which you also truly give us for Jesus, Thy Son’s sake who has loved us, and given Himself for us that he might redeem us back to you, that we in the redemptory plan, might be to the praise and glory of your high and holy name. Oh, love divine, praise, praise.

John 6: 67. Then said Jesus to the twelve, Will ye also go away? Then Simon Peter, answering Him,

Lord to whom shall we go? Thou hast the words of eternal life. These words spake Jesus in the temple soon after He had fed the five thousand, many of whom were following him for secular advantages. No man cometh unto Me except it were given unto him by My Father. From that time many of His disciples went back and followed Him no more. Here it seems there were those denominated His disciples besides the twelve first chosen. But when offended by Christ, by Christ's recent teaching, take offense and are heard of no more. So we see the people then were as now, easily offended by their teachers when their doctrine did not suit them.

We think it strange that the followers of Christ should have been with Him so long and yet seemed to have so little knowledge of His purpose of coming into the world and setting up a spiritual kingdom which was a thing their minds were not prepared yet to receive. They found it a difficult matter to turn their minds to the idea of a kingdom that could not be seen, and in their humanity enter into and be partakers of. But if we will look at our own state of spiritual knowledge and contrast our advantages with theirs, then ask ourselves where are our excellencies over theirs, we shall find but little of which to boast. The rebuke the apostle Paul administered to his Gallatian brethren will and may be well applied to us: Who hath bewitched you that ye should be so foolish as to have begun in the right way, but have turned back to the flesh? So we find that the same influences then as now, operated upon the minds and hearts of

the people — blindness. As the apostle says, who hath blinded your minds — the God of the world lest my spirit should reach their hearts and I should convert them, the God of the world could have no power to blind if it were resisted by the tempted; only when there is a yielding, or want of resistance, the devil can not cover.

“To whom shall we go? Thou hast the words of eternal life.” This is an important question and should be asked by many as well as the apostles, of whom it seems Peter was the spokesman, as well as on another occasion when Christ asked the apostles who he was, when Peter with the same vehemence made the same declaration: “Thou art Christ, the Son of God;” when Christ said to him in approval, “Thou art Peter, and upon this rock, I will build my Church.” (under the New Testament dispensation, the old having become obsolete as touching her ordinances and ceremonies), “and the gates of hell shall not prevail against it. Because the seed of the woman shall bruise the serpent’s head.” Jesus here in His approval of Peter’s declaration, does not mean that Peter was above his brethren (the apostles) in point of faith and belief in Him, but alludes only to Peter’s faith, in common with the other eleven, he, Peter, being but spokesman for the apostles.

Nor does Christ mean that Peter in person was his allusion when he said, the gates of hell shall not prevail against it. It here was the allusion to the doctrine Peter referred to and not to any special superiority of Peter in personal preference to his

brethren the apostles. And yet it does seem in the face of common good sense. The Catholics it seems, construed the language of Christ (as alluding to Peter's declaration,) to mean a superiority of Peter above the other apostles, when, as all our commentators, and all Bible readers without prejudice or partiality, apply Peter's declaration, in answer to Christ's inquiry: Whom say ye that I am? Thou art Christ the Son of the living God. When Christ responds, Flesh and blood hath not revealed it to you, Peter, but my Father in Heaven. Here we will see at once the question that Christ asks (Whom say ye that I am) was equally proportioned to all the disciples, but as were their custom it seems on other occasions to have Peter their spokesman; as, still on the other occasions, he was chosen of Christ, but only on all occasions as an apostle, and not possessing any superior power or virtue above the other Apostles. It seems that this much mooted question had been often discussed, who the Savior was, whether he was the true Messiah or whether one of the Prophets of old that was risen, or one especially sent for the time. For it seems that all the people in common, especially the Jews, were looking for the Messiah, as the Jews denominated him. But through their ignorance of prophecy and their backslidden condition, and the prejudice on the part of their leading men and High Priests who were termed the Sanhedrim, and the low birth that attended Him. They could not be reconciled to receive Him, and we find the chief opposition to Him was from those high

dignitaries — the chief priests of the Jews with the Roman Pontiffs and Governors, who, it seems were jealous of Him lest he be a king, as the people had taken His, Christ's, declaration of His kingdom to imply a temporal kingdom. This matter we find was first awakened in the fears of Herod when the wise men was sent for by him and he said to them: When you have found the child, return, that I may also come and worship him. This idea was awakened from Prophecy that a child should be born and the government should be upon his shoulders. But we see the common people were mostly inclined to receive Him, as it is yet. For is written, Not many mighty, not many noble shall be called.

As our argument has led us to notice the subject of prophecy we would like to refer to one especially alluded to in speaking of the annulling of the Jewish ceremonial law. We allude to that of the first made to our race, when man was turned out of Eden, to make his bread in the sweat of his face.

FULFILLMENT OF PROPHECY.

As it is written, all Scripture is given by inspiration of God and is profitable for doctrine and instruction in righteousness. This, the earliest of all the prophecies, has been fully fulfilled, and yet the very meaning has been so repulsive to our nature in common — to sweat in the direction of making our bread. Many have objected and will as long as they can find a way to get bread without the sweat. They seem to prefer it to the more wholesome way of sweat-

ing for it. Does it not seem that the Scripture that says, If any lack wisdom let them go to God, and when we go to Him here in his plan of hygienic living we seem to repulse and turn to our own wisdom as in walking after the flesh in rejecting the spirit. So we see carnality takes the predominance while it is plainly declared to us if we walk after the flesh we shall die, and yet we find the world in common wandering in that direction.

IGNORANCE OF BIBLE DOCTRINE.

If the people would become better acquainted with the Bible they would find it the wisest book in the world; no exceptions whatever. It gives the best rule for this life and the life to come. The best hygienic system for health and long life as by Moses, God's great law-giver. The best system of moral government — love, the foundation stone of all happiness for time and eternity. We see, too, that the Bible not only presents to us the way of happiness, but puts us in the possession of the means that leads us thereto. As referred to in our talk already upon the subject of prophecy, the seed of the woman shall bruise the serpent's head, and his, the serpent's seed, should bruise the woman's heel. The significant meaning is, the Bible lived and practiced and the prophets obeyed, would lead to the best and highest ends for the world's good and happiness for time and eternity.

The seed of the woman alludes to Christ's future coming, as in the gospel of St. Luke, beginning in

the 3d chapter and 23d verse, gives the entire genealogy of Christ from Adam to Joseph, the reputed family from which our Savior emanated, of which it said He was the son of David by genealogy from Adam to David, so He is said in that to be son of David. The seed of the woman, as said, shall bruise the serpent's head, which we see is a vital part; while the serpent's seed should bruise the woman's heel, which we see is not a vital part, from which a wound can be recovered. So from these, though seemingly dark prophecies, when traced by the history of the Church in the fulfillment of the prophecy we find them both fulfilled in the fullness of time. The serpent's seed, the wicked one, hinders the success of the gospel, but does not stop nor destroy it.

DURABILITY OF THE GOSPEL.

But we see yet the gospel is still with the Church, though often and we may say constantly hindered by the influence that Satan and his seed are exerting against it, yet he does not stop its progress. As we have in our talk previously stated, Christ said to Peter in answer to Peter's declaration, the gates of hell should not prevail against the faith alluded to, meaning the Church which Christ came into the world to erect out of the ruin which was the result of Satan's influence over it, yet he can not destroy it since Christ declared the gates of hell shall never prevail against it to its destruction.

So we can see in tracing these prophecies, both are fulfilled in the meaning alluded to, — the seed of the

serpent wounds the woman's heel, not deadly, but recoverable, while the woman's seed, which is Christ, withstands the opposition of Satan and all his wicked hosts, and still lives to do good in the world till it shall reach the end which God has proposed in reclaiming the world from the effects of Satan's seduction of the woman when she became the victim of his influence in Eden Garden.

So we have reached at last the expounding of that very important inquiry of Jesus to His disciples. "Whom say ye, that I am?" It seemed up to this time the matter of opinion with the populace was not settled, for some would say, He is one of the prophets; and others that He was one of the prophets risen from the dead, as was the opinion of Herod that He was John the Baptist that had risen from the dead, whom he had beheaded. As to the solution of Christ's declaration with regard to the privileges of the Church of which Christ makes the declaration the gates of hell should not prevail against it till it should accomplish the work it was designed,—salvation of man, Jesus said to the apostles, "The gates of hell shall not prevail against the Gospel or the Church." As He himself is the Church, for it is written, He, Christ, is the chief corner-stone, so as he is the Church upon earth, he being greater than those against him, how well the matter is settled already, that the gates of hell should not prevail against it! The gate is the way or entrance to hell and all who go there must of necessity go through the gate, so as with the gospel gate, which is said to stand open night and day, so

that all may, at any time, enter therein that may be called to enter either gate, because not walled as other gates to large cities, they are shut at given hours at night to prevent harm from entering. But the spiritual gates of both hell and heaven stand open night and day, to let you in, dear one, if you should be called to do so at any time unprepared for heaven. Do you know that it is said that one soul enters hell or heaven every two seconds, for it is by the best statistics said that a soul leaves the world every second and so if we divide the human family equally, and one dies every second, every two seconds one must go to hell. A second is while you count one, so we see the gateways to both must be constantly crowded. Then the two gates are open night and day, dear fellow-mortal, for you and me, and will never be shut till we shall enter one or the other — which one, dear traveler upon time's journey, are you aiming for? for which you are will be the one you will enter, not the one you are not prepared for. No, a preparation is entirely essential for either heaven or hell and a qualification for one disqualifies for the other. If you go to hell, you are not fit for heaven and if to heaven not fit for hell, for Satan does not want praying souls in his infernal regions.

Now, sinner, if you answer to that name, hadn't you better get out of those ranks before the shadows of death gather around you — don't you think so? I do; and it is said as a man thinketh so is he; so if you think you are a sinner, it is quite likely so, and I am quite sure you don't want to go to hell, neither do I,

nor do I intend to go there. So I would have you to join me and let us get as many more as we can to go to heaven, a much better place than the devil's hell. Will you say amen, and come along ; a little delay may be fatal. God says now. Angels are waiting to bear the news to heaven, O sinner, come, don't stand out all day as one waiting to be employed — come right into the vineyard and Christ will soon give you a place. There He is close to you, just say to Him, Will you take me, Jesus, just as I am. Christ says : Just such I want ; come, I will give you employment. A much better rest too, than you would have in the devil's hell. There you would be warmed by the old sulphuric fires of his own place and have such company as I know you would not like.

WARNING TO THE LIVING.

Then whither, O fellow traveler on time's journey, are you bound? If you will turn to the right you will find heaven and happiness at the end of life's race, but if to the left, the wrong way, that leads to hell, you will find that to which your road leads. The way to heaven is said in the Bible to be the king's highway of holiness ; and says the poet, "I'll go, for all its paths are paths of peace." Let me say to you again, fellow mortal, I am going to heaven. Which way are you traveling? Upon eternity's line. Of course all that set out here upon time, are on a switch off from eternity's line. It is a fearful thought that we are upon a travel that has no end, and that we but step across the line that bounds the two worlds. But

there are two places in the future to which mortals here go when they cross this boundary line, heaven or hell. for which now are we prepared? Which, which, fellow mortal, are you prepared for? (say,) I see you hesitate to answer.

ETERNITY.

As our caption reads, O, Eternity, what art thou! Illimitable, to whom shall I go to find language that can, or will reach its boundaries or fathom its depths, measure its heights or give its circumference, or even the way to which it points? If we send the lightning—that with a flash reaches the boundaries of the earth in the time of thought,—upon the search of its boundaries, from its travels at the end of ten millions of years, we get a telegram announcing no end, no middle station. It would seem we had as well go back or venture no more unless we take up the language of the poet, when we have been there ten thousand years with no less days than when we first begun. He had as well said ten million trillions quadrillions, as millions as suggested above; it is beyond human capacity and as far as any here know beyond angels' to bound eternity, so we leave it where it belongs rightly, with God.

While the subject is upon my mind, I'll give one more description of it as related by a brother. Said he, suppose a little bird from some foreign region were to visit our globe once in a million of years, and at each visit carry away one grain of sand. Now, how long to exhaust the globe? At such a thought we are as the stranger at a wedding, without a wed-

ding garment on, just dumb. Nothing more to say. O! wretched unbelief that's cursing and damning the world, and yet people won't go to God to have it taken away, but think to make themselves fit for heaven by their own ways. There is entirely too much of hearsay religion with the people; their religious views are predicated on hearsays, and often these hearsays are from ungodly sources. It is true there are many that cannot read the Bible well enough to form proper views of it, but in such cases there is yet no reason where an understanding of the Bible may not be reached through the preaching of the Gospel. Indeed it seems to me if the people out of Christ and out of common advantages to hear and understand the gospel, if they would pay attention to the awakening of the spirit of God upon their hearts at times and improve those impressions they might be brought to conviction. I speak of those to whom the gospel is prevalent and there are those who may be comparatively ignorant, but they are visited by the spirit and whether they may have invited the spirit or not have felt their conscience moved in some shape to think upon the future; sometimes without any superinducing cause; at other times there may be a cause, some friend or relation's death, or some misfortune to them or others—for the time being they are made to think, and if they would improve those occasions in many instances would be brought to conviction, for the spirit strives with all alike without means, as well as in and through many. God is no respecter of persons.

If this writing falls into the hands of any that have not had the advantages of religious instruction, or if they have and yet neglected to use this advantage, need not wait for them, but begin to think and encourage your conviction, that will voluntarily overtake you at times. In my own case, when I was convicted and converted, I had not, if I remember right, been to meeting or heard a sermon preached in perhaps a year or two; had been often reproved by my own conscience, but had put it off for a more convenient time till I felt I dare do so no longer. When my convictions became so strong I could hold out no longer, as in my cornfield conversion already given. It is never best to put off till to-morrow what should be done now.

WARNING, BOTH OF WORD AND SPIRIT.

If ye deaf and dumb, hearing ye, hear not, and seeing ye, see not, hear what Jesus says to the idler: Go ye into my vineyard, and whatsoever is right ye shall have, but do not stand around idle waiting for some one to employ you, that you may make a closer bargain.

How many Christians lose so much reward by not going into Christ's vineyard to labor. When will the Church wake up to the requirement of the gospel and bring the Church up out of the wilderness of sin that she may reflect in her beautiful garments of righteousness, to the praises and glory of God the Father, Son and Holy Ghost. Fair as the moon and bright as the sun and terrible as an army with banners. When was

the Church ever terrible to sinners? not much in our day; only if they were once in awhile if brought on trial for violation of church discipline, and not much then, but for the disgrace, would likely as soon be out the Church as in it, and, if judged by their lives, would rather, for then would their restraint be off.

REVELATION OF JESUS CHRIST.

The revelation of Jesus Christ to the sainted John in Patmos is one of the grandest of all the heaven-born prophecies. It was given in the most highly colored symbols, to impress its most momentuous significations more forcibly upon the mind of man. Every page of this infinitely sublime production of Divinity teems with spiritual light and power. He that has ears to hear, let him hear what the Spirit sayeth unto the churches. To rightly understand this revelation we must strictly regard God's interpretation of the symbols He has given of it. It must be remembered that symbols and figures are not the literal things themselves, but designed to shadow forth that which should literally come to pass. The thing to be sought, then, is to know God's meaning of the symbols; and to know this we must study carefully both God's method of interpretation, and the order in which He has given the symbols.

This revelation of Jesus Christ, which God gave Him and signified and transmitted it by his angel, through his servant John, was a prophesy. History in advance of things which must then shortly come to pass, and the time was then even at hand when there fulfillment

must commence. See Rev. 1:1-3. God promises a blessing upon those who read and hear the words of the prophecies and keep those things that are written therein. John to the seven churches which are in Asia, grace be unto you, and peace from Him, which is, and which was, and is to come; and from the spirits which are before His throne, and from Jesus Christ, who is the faithful witness, and the first begotten of the dead and the prince of the earth. Unto Him, who loveth us and washes us from our sins in His own blood, and hath made us kings and priests unto God and His Father. To Him be glory and dominion forever and ever, amen. Notice here that this divine and sublime declaration of salvation and citizenship and heavenly royalty is for now, right here in time. Now, are we the sons of God; now, are we washed from our sins in His own blood; now, hath He made us kings and priests unto God and His Father. This, then, shows us the true character of divine royalty and priesthood. It is not in show of human pomp and splendor. It is in the holiness, the purity of life and character. It is so in heaven and on earth the same. It is so with God the Father, with Christ His Son, and with saints on earth, the redeemed of His blood, partakes of the divine nature, born of God. He in us and we in Him by the Holy Spirit, as He is so are we in this world. Moreover let us praise God that He hath delivered us from the power of darkness and hath translated us into the kingdom of His own dear Son. Rev. I. 1-3.

To be a king is to reign. Thus every saint is reign-

ing triumphantly over sin (in God,) and Satan. Having been made dead, indeed, unto sin, but alive unto God, through Jesus Christ our Lord. Rom. 1:11. Killed all the day long. Accounted as sheep for the slaughter. In all these things we are more than conquerors through Him that hath loved us. Rom. 8:36, 37.

Not only do we conquer through the blood of the Lamb and the word of His own testimony, but we take the territory of Satan, in the name of our all conquering Christ, and make the strongholds of sin to be the bullwarks of righteousness. Every saint is a priest unto God, for he has a priestly character and administers in holy things in all his walks of life. We need less doubting and whining professors, and more reigning saints. We need to know that if we reign with Him here, we shall reign with Him hereafter. We know that when He shall appear we shall be like Him, for we shall see Him as He is, and every man that has this hope in Him purifieth himself, even as He is pure. I John, 3: 2-3.

The message here given to the Church is a crucial test. The admonitions are clothed with burning words, and are backed up by the august and heroic authority of the great Godhead. The way of life and death are both glaringly portraided before mortally probationary man. Thus he saith: "Behold He cometh with clouds, and every eye shall see Him, and they also which pursued Him, and all the kindred of the earth shall wail because of Him, even so, Amen." Rev. 1: 7. He the Alpha and Omega, will conquer

all foes and rule in righteousness. All who are found on His side are on the side of victory. Glory to God in the highest. The humble instrumentality through whom this sublime revelation came was the lowly, John, banished for the word of God by Nero, the wicked Emperor of Rome, upon the lone island of Patmos, but not left of God. He is represented as our companion in tribulation, and in the kingdom and patience of Jesus Christ. There, under the blazing illumination of the Holy Spirit, God spread out in dramatic form, before his astonished eyes, that wonderful vision of coming events,—the revelation of the future history of the Church, down through the time of the Roman dominion and onward to the end of the world.

Therefore to know the fulfilment of symbolic revelation we must know the history of the Church during the time of Roman power. While the radiating glory of divine effulgence illuminated the dramatic vision, John heard a voice behind him saying, “I am Alpha and Omega.” He turned to see who spake to him, and behold he saw seven golden candlesticks, and in the midst of them was one like unto the Son of Man. The whole appearance of Him was most wonderful. The symbols are most sublime, all representing purity, power and judgment. In His right hand were seven stars. His appearance was overwhelming. John fainted but God lifted him up and told him to write the things he had seen, and the things which are, and the things that are, and the things that shall be hereafter.

Now, then, comes God's interpretation of the symbols. The candlesticks and stars are not literals but symbolic — the things symbolized. The stars are the angels (ministers) of the seven churches, Rev. 1-20. Notice, now, that this, God's interpretation, and what those symbols mean here they will mean through all this prophetic Book, so that when we read in Rev. 12, 14 about the dragon drawing the third part of the stars of Heaven by his tail, we may not understand them to be literal, but ministers in His Church, which were slaughtered under the dragonic power of pagan Rome. What wonderful uplifting to God's saints are these symbols of stars and candlesticks, God's declared lights. "Ye are the light of the world, a city set on a hill, shall shine as stars of the firmament for ever and ever." Are we all reflecting the divine light as the stars do the sun? are we lighting up the dark places of the earth with the light of his life? are we of the golden candlesticks of the Lord? Blessed are the churches that are such with the Son of Man standing in the midst of them. Blessed are the ministers who are the shining stars, the angels of the churches. O, send out Thy light and Thy truth; let them lead me. Let them bring them to Thy holy hill and to Thy Tabernacles. Then will I go to unto the altar of God, unto God my exceeding joy. Yea, upon the harp will I praise Thee oh, God, my God. Why art thou cast down, oh, my soul, and why art thou disquieted within. Hope thou in God; for I shall yet praise Him who is the health of my countenance and my God. Ps. 43: 3-5. He

hath put a new song in my mouth, even praise to unto our God. Ps. 30: 3. The Lord reigneth, let the people tremble. Let the earth be moved. He setteth between the cherubims. Let the earth be moved. The Lord is great in Zion. He is high above all the people. Let them praise the high and terrible name for it is holy. Ps. 99: 1,23. Extract from INDEPENDANT CHRISTIAN, January, 1892.

JUSTIFICATION BY FAITH AND ITS SCRIPTURAL
CONCOMITANTS.

St. Paul says, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5: 1, 15. My mind has been exercised unusually on this subject, and I feel like writing down some of my thoughts on it. May the Holy Spirit guide me into the truth. Justification is the act of God. It is a divine act, an instantaneous act; it is an act of pardon to the guilty. It saves him from condemnation, and frees him from the penalty of the law.

But it does not change the moral status of the sinner, because it does not touch the heart; but along with it comes regeneration, one of its concomitants, which does reach the heart by a radical change from death unto life, and by breaking the reigning power of sin, he has freedom and life from its bondage, so that he is not the servant of sin. For whosoever is born of God doth not commit sin. I John, 3-9. Then comes adoption, another of its concomitants, which saves him from the relation of sin. He is now no longer a child of the devil but an heir of God, because he is born of

God, and to this the spirit beareth witness to our spirit that he is born of God, and that we are the children of God. Rom. 8-11.

This is a great and glorious work of grace. It is wrought for us and in us by grace without works, and through faith in the merits of Jesus Christ our Lord. All taken together comprises what is meant by the comprehensive communion. It is an instantaneous work, and although justification is first in the order of thought, regeneration and adoption is consistent with it, and by one act of faith. The immediate effect of this gracious work is peace with God. Before it, enmity on our part and anger on the part of God; hence, a state of warfare.

But, now, that enmity is slain; that anger is turned away, peace, blessed peace, is the result. There is a mawkish sentimentalism which denies the wrath of God altogether. It is said that not long ago a man professing to be one of God's ministers read from the Scriptures that God is angry with the wicked everyday and said outright, that is not so. God is love he is not angry with anybody. The devil no doubt would have all such truths as that, together with the doctrine of hell, and everlasting punishment, banished from the pulpit, and he that is trying to do it is doing the work of the devil. "That God is angry with the wicked every day," is a solemn truth and ought to be preached from every pulpit in Christendom every day, and burned into the conscience of every sinner in the land until he is willing to repent of all his sins and obtain peace with God through our Lord Jesus Christ. That

is the only way to flee from the wrath of God and be saved from the punishment of hell. Another blessed result of justification is that it gives us access to God, through faith in Christ, into the grace wherein we stand and rejoice in hope of the glory of God. All blessings come through Christ and by faith in Him.

The Christian begins to live in Him by faith, he walks in Him by faith. He runs in Him by faith, and when He mounts the wings of perfect love, he flies aloft by faith in Him. He has access to this grace in Him by secret prayer, ejaculatory prayer, family prayer and public prayer, so that he truly prays without ceasing, giving thanks in everything and rejoices evermore in the hope of the glory of God.

Another amazing result of salvation through Christ is that it not only makes us happy when things go well with us in the world, but it supports us and makes us happy in the midst of tribulations, and all the troubles, suffering, losses and persecutions on account of religion, it not only enables us to bear them, but to glory in them. Not because we love them, but because of the benefit they are to us. No chastening for the present, is joyous, but grievous; nevertheless afterward it yieldeth the peaceful fruits of righteousness to them that are exercised, unto them that are exercised in faith, patience and perseverance thereby. Heb. 12:11.

Hence, in the passage under consideration it is said, knowing that tribulation worketh patience when endured in a Christian spirit and patient experience, and experience hope, that having been sustained in the past we will be in the future if we continue faithful

and hope, maketh not ashamed, because God has never disappointed us. But the greatest benefit of all is that the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. This is that perfect love of God which casteth out all sin, fear and moral cowardice, and makes us pure in heart, fearless, abounding in moral courage, while at the same time we live in the dust of humility and self-abasement in our own eyes. It does not keep us from temptation, but enables us to resist it at all times. It does not save us from the danger of falling, but keeps us from falling; it does not make us too good to live in the Church, but it makes us zealous, useful and happy in it all the time; it does not make it volitionally impossible for us to sin, but it keeps us from sinning.

It enables us to love God with all our mind, soul and strength and hearts, and our neighbor as ourselves, and our enemies as God has commanded us. Matthew, 5: 43, 4. Rom. 12: 20. It enables us not only to say and pray, Thy will be done on earth as it is done in heaven, but gives the will to do it, gives the strength to perform it, together with an accompanying submission to it in all things. Matth. 7: 21, 23. This love is the bond of perfectness. It is the climax of God's great salvation to the world in this life; and how shall we escape who neglect it?

“ This is the grace must live and sing
When faith and hope shall cease;
Must sound from every joyful string
Through the sweet groves of bliss.”

Having said in the beginning of this writing that the promoting motive of it was first to satisfy friends and relatives wishing to learn something of their progenitors and families from which they have emanated. It seems that this age above any other is one of desire to find out whether in other ages people were content with the surroundings in which they found themselves placed; but that has ceased to be so. A restless desire seems to have taken possession of them, especially the young mind, not only to know something outside their immediate locality, but, in common with this, a greed to gain; and hence as history tells, westward has been the watchword. In my travels in the west, north and south I have found many of the family names that are in the dark as to their progenitors, and as I stand as it were to them a patriarch, they look to me for the intelligence they can get from no other source. I was born in 1805, this makes me now nearly eighty-nine years of age, and being warned by increasing infirmities I know I must hurry this writing if I would stand ready in the Master's coming. Having said what I have thought practicable on the many subjects on which I have written, and as I have said the leading object in view was to gratify friends, honor God and save immortal souls to God and heaven, Amen.

This is designed to be a prelude to that which shall follow, to wit: The copy of many letters to me for the last few years, (I copy a few, if all it would make a volume of itself), without the least knowledge of any of them knowing that I was writing this book,

or that their letters would ever be read save only by those to whom they were written.

I must apologize to these *dear friends* for the liberty I have taken in thus making their names prominent, yet when they see my object is to honor God and save souls, and that God has thus made them instruments to testify to the truth of God's great salvation, they will feel no offense.

LETTERS BY NUMEROUS FRIENDS VINDICATING THE TRUTH OF RELIGIOUS FAITH.

LITTLETON, N. C., March 13th, 1888.

REV. A. NEWELL, MY ELDER BROTHER IN CHRIST
JESUS:

I have received your letter of the 9th of February last, which has given me much satisfaction and great comfort and pleasure, in that to eat of the crumbs that fall from the Master's table, is the best place on earth to feast, and him that would be greatest among us, let him be servant of all. So it would appear that when we are the least and most humble, then we are great. At the time of writing your last letter I was in despondency (much), not that I mistrusted my Savior in the least, but much depressed by a sense of my unworthiness. My efforts to do good were mostly failures, and my acts consisted mostly in mistakes and errors. This humbled me to the earth and grieved me more than I can tell. It seemed that I could not avoid it. I had no knowledge to see my way out. But light came, not through my knowledge or strength, and just how or where I can not tell. But one thing I know that whereas I was blinded but now I see, that whereas I mourned I now rejoice. Your letters always give me pleasure, and I derive much comfort

from the faith and example of your life as comes to my mind since I've known you. I hope you will continue me on your list of correspondents, and write to me as you would to a son or brother. The Lord bless you in this life and the one to come, and at last enter into joys immortal.

Affectionately and faithfully and truly,

W. A. JOHNSTON.

(*This letter in part only.*)

WELLINGTON, KAN., December 15, 1889.

REV. A. NEWELL, DANVILLE, IOWA:

• *Dear Brother in Christ*—Yours of 12th inst., including one also written on July 12th, came to hand to-day, and my heart and soul was made glad and refreshed with your words of spiritual encouragement, and the fact of your perseverance in writing to me after a failure to get a letter through, impresses me strongly, by that I ought to be prompt in answering, and hence I turn my attention to this duty at once. Although these letters are the first I've received from you since I last wrote you, yet I have often thought of you, and at times would think I ought to write, but would still defer it till now. Well, I suppose if we had no delinquencies we would need no grace. The law was given by Moses, but grace and truth came by Jesus Christ; in Jesus, in Him alone. Salvation is complete in Him alone. Can a just God and guilty sinners meet?

Brother Grooves and his wife are out in the country

holding some meetings. He lives next door to me. I have been preaching some at a school house four miles from here. I am in bad shape financially, but I trust the Lord will soon deliver me from this and all other hinderances that impede my way to honor Him.

Write soon. Your brother in Jesus,

J. H. DOUGHERTY.

MEXIA, TEXAS, January 27th, 1892.

REV. A. NEWELL, DANVILLE, IOWA:

Dear Uncle — I am afraid you have begun to think that I had forgotten or did not intend to answer your last letter, but I assure you, there is hardly a day, if one passes that I do not think of you and wish I could feel, as you seem to, about going to heaven. I have been receiving a good many religious papers on holiness lately. I don't know who has sent them unless it is you. All are sample copies but one, and that says it is paid for the year. Most of them are new to me. Well, uncle, we are all up but not well, for Willie has had the grip for a month and I am afraid I am taking it. I saw Brother Wyatt, he is looking better for he was quite sick for a time. I have not seen Brother Hancock. Will have to close. Write again soon. I love to read your letters; I wish I could write such; hold us and our family in your prayers. My kindest love to aunt. I wish I could see her.

Your loving niece,

M. E. WILDER.

OAKLAND, FLORIDA, December 29th, 1891.

REV. A. NEWELL:

Very Dear Uncle—I will try and write to you again. I received all of your letters, but my babe has been sick. Well, Christmas has passed and I have not sent the oranges as I promised, for the reason I could not get them. There are a few yet, and may be I could get some of them, for it would be a great pleasure for me to do you a kindness. I received some holiness papers. I know you are the best uncle I ever had, always making some one happy. [From her husband, S. B. Rushing, Florida.] Dear Uncle, I thought I would write you a few lines, to thank you for taking so much interest in praying for me. I would have written sooner. We take so much comfort in looking for your letters in which we take such delight. Excuse bad writing, and still pray for me and Ida. Write soon and accept our best love to yourself and dear old aunt. S. B. RUSHING.

CAMDEN, ALA., Jan. 5th, 1892.

REV. A. NEWELL, DANVILLE, IOWA:

Dearest Uncle—I little thought that I should postpone so long answering your dear letter, freighted with so much good news; as soon as it came and explained my situation to me, I praised the Lord and prayed and felt so sensibly I was a child of God, but Satan still buffets me. I feel inconsistent, so weak, my light become darkness; none can look upon my life

and walks and be benefited by it ; yet I know I do love the Lord. I could not do without Thee, O, Savior of the lost, whose precious blood redeemed me at so great a sacrifice. Thy sacrifice must be my only hope and comfort, my glory and my plea. Yes, I feel I could not do without Thee. He is my all and all. Life would be dark, indeed, without Thee. Yet I am buffeted by Satan, but yet I will have faith in God, for He is the anchor of my soul. I have been proving the Lord's faithfulness in answering prayer, which I know He does, praise His name. Our dear mother's best love to you and yours. I sent your letter to Ma, to Montevella, to Brother Wm. Alab. Write soon. Affectionately,

MINERVA McCASKY.

Note. — She is seeking full sanctification, and thus she has Satan's strongest to contend with.

OLATHE, KAN., Feb. 27, '90.

REV. A. NEWELL, DANVILLE, IOWA:

My Good Old Friend, Mr. Newell—You will see from the caption that I am now in Kansas. I have been here on a visit for some months, and may remain for some time. I would like to see you, and was very thankful that I got to see your letter enquiring after my *dear* mother. Ma died last February, just a year ago, and since then I have been very lonely. I could not stay in the country by myself. Ma was perfectly willing to die. She seemed

to almost know the time she would die and when the good Lord would call her. She often spoke of you, and how you could get around so well for a man of your age, and work so diligently for the Lord. We were glad to hear you and your good wife were doing well. May the Lord spare you to His good work long yet. All send their best wishes to you and yours.

T. R. PRICE.

P. S. This good brother and his mother lived in Warren County, North Carolina, and when his dear mother died, he said he could not stay, and so he came to friends in Olathe, Kansas. I had visited them a short time before she died. They were living in Warrenton, N. C.

LIBERTY, MISSISSIPPI, February 17, 1891.

REV. A. NEWELL, DANVILLE, IOWA:

Dear Uncle — Your letter came some time since. I was glad to think you answered so promptly, your letter interested me so much. I enjoyed the biographical sketch you gave of our relatives. I have often heard my mother speak of her visit to your home in Tennessee. I do not remember father, he died when I was two or three years old. I presume my sister has written you all about my mother's family; she had thirteen children seven of them are dead, six living. Dear uncle, you must write me all about your family, your children and where they live. It might interest you to know something about our town in which I am

teaching music. It is a small place of about four hundred inhabitants with three churches, Presbyterian, Baptist and Methodist ; we also have a live missionary society called the Earnest Workers, it is also called a Juvenile Society, but all are admitted. Our school is progressing. Finally, we have four literary teachers, two music and over a hundred pupils. I love my pupils and shall try to do them all the good I can.

Your affectionate niece.

BETTIE McCASKY.

(*Second Letter.*)

LITTLETON, NORTH CAROLINA, Nov. 24th, 1890.

REV. A. NEWELL, DANVILLE, IOWA :

Rev. A. Newell — Your favor of the 21st is at hand. I am sorry to say I have to inform you that our dear old Brother Harris is dead, he has gone home, paid that debt which we all have to pay. He died as he lived, a good man, loved and esteemed by all. He has run his course, has fought a good fight, and henceforth will enjoy the reward which the Lord Jesus has laid up for all those who love and serve Him. How awful is death, how sad for our friends to be buried in the cold ground? They are gone from us, we have lost them, but through Jesus, our precious love, our dear Saviour, they shall be restored to us again, in a world where they shall never die. This is what we believe and teach. O, that we could always have His holy pleasure with us, so that we could ever feel and know, that at the last day our eyes should

behold, and ever be, with Him, and shout and praise His holy name forever. I wish I could see you and hear you talk. Write often. Yours truly.

W. A. JOHNSTON.

NOTE. The deceased spoken of in this letter, was a learned and useful man, a Christian gentleman in every sense, a graduate at Chappel Hill, North Carolina.

MILL'S POST OFFICE, FREESTONE COUNTY, TEXAS,
Nov. 5th, 1890.

REV. A. NEWELL, DANVILLE, IOWA:

Uncle Albert Newell — I rejoice once more to hear from you. When I do not hear for some time, I think it the last time owing to your age, though you may outlive many of us yet to teach and encourage us. I was sorry to hear of your suffering and glad that you are up again. As old as you are, I still hope you may be with us again. We need your company every year; It would greatly help us on, at least I feel it so. I am confident you would not only help us as a family but would aid our entire community. We need such influence daily. The piece you sent me I appreciated highly; I gladly receive every word you write or send; I know it is thoroughly experienced by you and known to be good and true before you send it, and we need daily help and teaching, such as you can give us to help us to make our call and election sure. We can see Satan in so many ways to lead us away. Brother

Jchn was with us a few days ago. He saw your letter to me, and said he thought you had passed away as he had not heard from you in a long time. Don't forget us in your devotions.

Your nephew,

W. S. NEWELL.

LITTLETON, NORTH CAROLINA, Feb'y. 3d, 1891.

REV. A. NEWELL, DANVILLE, IOWA:

My Dear Brother — Your ever welcome letter duly at hand. It always gives me pleasure to get your letters. I shall never tire of them. I am not dead, but still liveth and hope I shall be spared yet a good while to serve Jesus. To learn to know His will that I may serve Him better and love Him with all my mind, soul and strength. My great object of life for living now is to be His servant, to do all the good I can, and to so live in this world that I may glorify His holy name. I try so hard to be good and yet evil is ever present with me; and I try so hard, and after awhile and much labor and toil, and am almost ready to believe that the world is ready to say, "what good people these Christians are," my hopes are dashed to the ground, by an utterance from them that they believe we are no better than other people.

My brother, you are an old man, you have trodden the wine-press of affliction, have passed through the wilderness and are now climbing the rising hills of Caanan on the other side, with the breastplate of righteousness you fear no evil, and the shield of faith that destroys death's fears makes you always

strong. Tell me, my brother, what is the outlook, and what the signs of glory are, and tell me, too, my brother, how you got through the wilderness and managed to avoid the quicksands, the stumbling-blocks and other evils that manage to stick to one with such persistency. Why may not those of us who want to be good and try to be good, when we detest and abhor evil with all our heart, why should evil dog our footsteps and push himself in our company when we want so much to do right, why should we do wrong? I will write again. Am called off on business. I fear I have too much business.

Your brother,

W. A. JOHNSTON.

Dear Father and Mother Newell — Your letter came to hand a few days ago, and we were interested in it. Sorry that you had the grippe, and that it made you so nervous. I think you have a big task to write to all the members of your charge when you are not able to go to them, but I know you are a great writer and delight in it. Not many such men in the world as Albert Newell [in some respects, of course he means; all men differ in some respects from others], you seem to be as happy as ever, [praise God for that, the Brother is not flattering me now] away in advance of everybody. [I know in some peculiarities he, of course, means]. Ollie (wife) had a bad cold last week, is better. We need more of God's holy spirit and of Jesus' boundless love. Our prayer is that we may trust in the Lord and that the Church may take

higher ground. Our love for you all as ever. I could enjoy a week with you all and not tire at all. [Mentions many of his special friends]. God bless you all. Amen.

I. L. SCOTT.

P. S. He was pastor of this charge, New London, some years ago.

PANACA SPRINGS, N. C., February 19, 1889.

REV. A. NEWELL:

My Dear Brother — I cannot blame you at my long silence, but, my dear brother, allow me to assure you that it has not been for want of love to you. I have no unkindness in my heart towards any human being that lives and would rather do good than harm to any and to all and mine. Especially do I love Christian men and women of every name, and am now in the seventy-ninth year of my life and fifty-eighth year of my Christian experience. I gave my heart to God on the 20th day of May, 1831; yet in all my Christian life and experience and observation, I have not found the man that has attained to a higher degree in the divine life than my beloved brother, Albert Newell; nor one that has so enshrined himself (after so short an acquaintance), in this poor heart of mine [P. S. In good faith I believe the brother's sincerity and in humble humility and love will return the same encomium to him, though he is now a saint in heaven, where I soon expect to see him. Praise the Lord. A. N.] I have often thought that if ever I should have the

means at control and to spare, that I would take upon myself in my old age to see and shake hands with you, and to hear you talk of the goodness of God in your far away western home. May God forever bless you, my brother, whether I am allowed the privilege of again meeting with you in this life on this side of the river or not. I received the pictures by due course of mail. You look quite dignified and ministerial, your good wife placid and matronly, daughter quite young and handsome to be the mother of children. [We had sent our portraits. A. N.] I would like to return the compliment, and will if an opportunity presents. My wife's health keeps very poor. I have often taken her case to the Savior in prayer, asking him to restore her, if best, to her health again, believing he has the same power to heal as when on earth. Am I right in this belief? [perfectly; doubtless, dear saint now in heaven, you need no more earth healing for self nor wife. You see God has heard and answered your prayers. A. N.] Help me pray, my dear brother, we have loved and lived together fifty-six years, on the 15th day of May. We were united in holy wedlock, a good long time, 'tis true, but I am without anxiety while she is reconciled to the will of the Master. Dear wife unites with me in love to you and your family. Kindly,

THOS. W. HARRIS.

WELLINGTON, KANSAS, March 5th, 1889.

DEAR BROTHER NEWELL:

Your welcome letter came to hand some few days ago, and I must beg your pardon for not responding more promptly. I am just recovering from a very severe cold and trust God's people, as a whole, will soon recover from a cold that has kept them in torpidity for centuries. There were ten virgins, who set themselves to wait for the coming of the bridegroom, but they, allwise foolish, slumbered and slept. The laodeceon, or last state of the Church, neither hot nor cold, but in this lukewarm, sleeping condition (Bless God,) the cry is made: "Behold the bridegroom cometh, go ye out to meet them," or, in other words, Jesus stands at the door and knocks to wake up the sleepers and warm up the lukewarm. O, bless God, I feel that the brightest morning or the day star has risen in my heart. I feel and believe I have oil in my vessel, but none to spare. I can testify that Jesus is come in the flesh, (Hallelujah,) when the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Well, brother, I believe the binding of the tares in bundles is almost if not altogether completed. The gathering of the grain into the barn is next in order. Truly,

I. H. DAUGHERTY.

(Second Letter.)

CAMDEN, ALABAMA, July 9th, 1890.

REV. A. NEWELL, DANVILLE, IOWA :

Dearest Uncle — Your letters are always such a joy and blessing to me. Your last was received with gladness, because it relieved me of the difficulty I was laboring under. Yes, uncle, I shall trust my Savior and not look at self, for if we sin we have an advocate with the Father. I could praise the Lord when your letter came. Bell came home two weeks to-day ; she is reading Christ Crowned Within, and is delighted with it ; says she gets so happy reading it. She brought me Life and Labors of Hester Ann Rogers to read. I am much pleased with it. Though she lived so long ago, her experience I find is the same as ours, nothing new, but the same old way the holy prophets took. I had a letter from cousin Ida Rushing ; she is sad over her sister. Bell departed from Florida to Alabama. She expected to have moved, too, but was disappointed. Uncle I do hope your health is better ; we had two deaths in Camden last week. I have been sick since I last wrote you, but am well now, pray for each of us, uncle, — mother, brothers, sister and myself. Write soon, for I am always anxious to hear from you, much love from us all to you.

Yours affectionately,

MINERVA McCASKY.

(*Third Letter.*)

CAMDEN, ALABAMA, April 5, 1890.

REV. A. NEWELL, DANVILLE, IOWA :

I have been very anxious to hear from you, and answer your dear letter received but because of mother's absence from home. Your letter came and I read and reread it. It was so precious to me. You said I was in the right way. Praise the Lord for it, uncle. You have brought me into this highway, I mean your letters and books and advice. You know the Record of Christian Work. I saw in it a book, the Wonders of Prayer. I sent for it and got it to-day, and how it strengthens me ! The boys have received your letters. They brought them to me to read. I am so glad you wrote to them. One day praying for them I felt my prayer was heard, if I never live to see it. I am in the hands of the Lord. His will and not mine be done. I only ask His grace to strengthen me; He will give it. While at prayer this morning my soul was made so happy. Praise the Lord. O, how I wish everybody on earth felt as I do. That the Lord was as precious to their souls as mine. Dear uncle, receive our best love and kindest regards to you and all your dear children and loved ones.

MINERVA McCASKY.

(A letter from a granddaughter living in Ashland, Southern Oregon, an invalid at writing. 1012 Ninth avenue, East Oakland, California, at writing as above, but home proper, Ashland, Oregon.)

DEAREST GRANDPA AND MA:

Received your very kind letter a few days ago, and glad to hear that you were well, even though grandma was so afflicted, yet comparatively comfortable, not suffering any excruciating pain. Her disease, though confining, thank the Lord is not so distressing. Your own activity, grandpa, seems even marvelous for one of your years. [This notes my own eighty-eighth year.] Bessie had a letter and photograph from Mary Parrott a few weeks ago, for which she herewith returns thanks. I should judge the picture to be a good one. Though our own cousin, being an entire stranger to me; have never seen her. I perhaps have not written to you since Wilber left. He came from Portland by steamer on the coast, stayed a month and left for home the 11th of January. Spent day and night at our home in Ashland, Oregon, took a severe cold on the cars, and when he got to East Portland, he was too sick to get home. Father went to him and stayed with him. A letter from him yesterday, saying he is much better. Father went home from Wilber and was taken sick too. For lack of room, close.

THERESA NEWELL.

MONTGOMERY, ALA., March 2d, 1889.

TO REV. ALBERT NEWELL:

Dear Uncle — We had a letter from Minerva McCasky a few days ago from Camden, Alabama, stating you had written to mother and sent a photograph of yourself and family, but the letter was returned to you. Mother has but few correspondents and never inquires at the post-office, but any letters sent to my care will always be attended to. Mother requests to write again and send the photos, as she is very anxious to see them. In haste, your nephew,

JOHN. J. THOMPSON.

WELLINGTON, KANSAS, January 4th, 1889.

(MOTTO: Holiness Unto the Lord.)

Dear Brother — Yours of the 31st is at hand; we were truly glad to hear from you, and found myself and wife still on the sure foundation trusting in His holy name, amidst all trials and temptations. He is our hope and safety; we can hide in Him and find rest to our souls. My song is, Nearer My God, Nearer to Thee, though it be a cross near to Thee. I feel weak. I want you to pray for me, dear brother. Bless His holy name, I am just trusting Him to keep us. O, glory and praise to His holy name. We want you to hold in memory, your brother and sister in the Lord, ever.

W. R. GROVES AND WIFE.

[This letter is only in part.]

(*Second Letter.*)

MEXIA, TEXAS.

Dear Old Uncle— I received your letter several days ago, and trying to hear from them that you inquired after. Uncle Will and Pa are living in Freestone County. It makes me feel so sad to see him without my dear mother [she had just died.] You say, dear uncle, if I come across any one that is not happy and wishes to be happy, tell them to write to me. I must own to you that I can't say that I am. Just now entering into troubles; my children were small when you were here but now they are grown up. Eddie, my eldest boy, when you were here, joined the church, but now he has grown wild and don't think of anything but fun and frolic. Della, now eleven years old, is going to school and will graduate in June. I wish often you could hear her play on the organ [for her age, when I saw her she was an exception]; Mack and Altus, the two little boys, talk about you. They say, if me and pa and grandpa, were to die they would go and live with you. Yes, dear uncle, I know you are ready and waiting only the Master's good time and pleasure. I can't write like you, but will answer as best as I can. Love to your dear wife. I am,

MARY E. WILDER.

(*My Wife's Cousin.*)

LEOWA, TENN., June 9th, 1889.

REV. A. NEWELL:

Dear Friend — Your letter of kindness with sympathy and remembrance, came duly and should have been answered sooner, but the many things that came to cause delay under the surroundings. As you know, my dear father's illness was short, only one week, while we feared he might not survive, yet the end came unexpectedly soon. But it is well. Laying his hand in the hand of the Master in perfect trust, he passed through the Beautiful Gate into that Blessed Land where God shall wipe away all tears from their eyes. While I cannot stay my sorrow for my once loved, yet I am ever thankful that the dear father rests, and I consider it such a great privilege that I was permitted to care for him and my mother to the end. You know no doubt that Uncle Hart's widow, Elvine, is living in Clarksville; has been there nearly two years. Her youngest daughter, Nanie, was married in October last. Mr. McCormick and I are as well as usual, still living at the old home. I will send photos to aunt and cousin Davie, we think them good. They are copied from a picture made fourteen years ago. McCormick sends kind regards to you and aunt, much love to you both and your children, whom I would like much to know better. I remain, kindly,

MRS. L. W. MCCORMICK.

WARRENTON, N. C., Jan. 7, 1889.

REV. A. NEWELL :

My Good Christian Friend — I received your letter and photographs a week ago; you don't begin to know how proud I was to get them. They are beautiful; it was so kind in you and your wife and daughter to have them taken for me. I am thinking of having mine taken and if I do will send you one of them. You look so natural and happy, not a bit older. You see I am still here trying to live a better life, with the troubles and trials and temptations that I have I tell you it is the hardest thing I ever tried, to live the life of a true Christian, and often wonder if you ever pray for me, or have you forgotten your promise. We have had a beautiful winter so far. Some people are beginning to garden. It will put the farmers up to run their farm this year. The drouth cut every thing short; they will have very little to feed their hands or horses. No one knows how they are going to manage. The people are going to and fro for it reminds me of the twelfth chapter of David, fourth verse. These are strange times. If it was not for John and Henry and a few more helps I don't know what I should do. I am not complaining, but there will be much distress. Love to your wife and daughter and tell them their pictures are over my mantel and everybody says what nice pictures. Love to all and accept my own with thanks, too, from Mrs. Cook. Our love to you.

MRS. MARTHA PRICE.

(Second Letter.)

PANACEA SPRINGS, NORTH CAROLINA, October 22, 1884.

Beloved Brother — I hope you are well. Never indulge the thought for one moment that we have forgotten you by our long silence. No, your visit to us all will be remembered with pleasure and I hope with profit as long as we remain in this world; but really you live in an atmosphere so much brighter and so much more heavenly that I am at a loss to know how to interest you. While I feel this is the desire of my heart to please God in everything, yet I am so entangled of life with its cares and perplexities that I am often cast down, and exclaim in these moments of depression, Why art thou cast down O, my soul; but find comfort in the word, for I shall yet see him. Ought we to expect to be carried to heaven on flowery beds of ease? If every thing went well with us at all times would it be best for our spiritual interest? Have we not to have trouble of some sort to get through the world in safety? Help me, my dear brother, to live above the cares of life [he means only my advice] and to enjoy, like yourself, the sweets of a religious life. I would, like you, dwell always in the sunshine of his glorious presence. Your letters strengthen me and I feel after reading them I will not lead such a gloomy life. I feel if I could live with you all the time I would be a happier man and better, and if I had the means at command would like to pay you a visit in your far away western home and look once

more upon your placid features. You suggested the idea that you thought I ought to preach, but I am too unworthy. [A sense of unworthiness is no sin, but a virtue.] Help me to pray, dear brother.

Affectionately,

THOS. W. HARRIS.

(*Fourth Letter.*)

LITTLETON, NORTH CAROLINA, June 16th, 1890.

REV. A. NEWELL :

My Dear Friend and Brother — I am just in receipt of your dear letter of 11th inst. May the Lord bless and multiply your comforts a thousand fold, is the earnest prayer of one of the least and most unworthy of His servants. What a blessing it must be to you, my brother, to look back over a well spent life and say, I have run my race fought a good fight, and henceforth there is laid up for me a crown which the Righteous Judge shall give me some day. The night is far spent, the day is at hand, but a few more days of sorrow, and a few more sighs and tears, then will come the bright to-morrow; then will end my hopes and fears in the realms of endless day, and the Savior too will greet me wiping all my tears away. Oh, my dear brother, who can say the above words so well as you can. You who have lived so close to Him and loved Him so well in the days of your manhood, He will not fail to give you the inspiration of His love higher and deeper as you near the grave. Happy, happy

soul. If you get there before me, tell friends and holy ones I am coming. Now let us look at this life-side of life, of the question some; ought you not to be about your Master's work, and shall you give it up till life's work is done, and the Master calls? I give you a most cordial invitation to come and be one of my family without money and without price, and press this invitation as a brother to a brother.

Still your brother,
W. A. JOHNSTON.

MEXIA, TEXAS, November, 1892.

REV. A. NEWELL, DANVILLE, IOWA:

My Dear Old Relative — Your very welcome but unexpected letter was received several days ago. I was so glad to hear from you and to know that you are yet spared to be among the living, but sorry indeed, to hear that your dear wife was so feeble. Hope ere this reaches you she will be better. We have but little news. The political battle has been fought and won by the democrats. Everything is now quiet. All of our relations are well, J. T. Wilder and family, John Grover and family, also John and William Newell's families. Our weather has been exceptionally wet. A good deal of cotton to be picked yet. Farmers in a good condition made plenty corn, cotton, and potatoes; all seem on an era of prosperity. Minnie and children all join me in extending best wishes to you and family, also best love to all the relations in Iowa. Our children are all well, three are going to school. Write

soon. Wishing you may be spared many days yet on earth, and that our reunion in the hereafter may be together around the throne of God in Heaven.

I am, your devoted nephew,

DOC. DAVID.

LITTLETON, NORTH CAROLINA, August 8th, 1892.

DEAR MR. NEWELL:

You are very dear to me, because you are my papa's friend. I am his little girl and that is what he calls me, but I am nearly fifteen year sold. My name is Claud and my papa's is Col. W. A. Johnston, who has just received your letter of the 2d inst. and handed it to me to answer. He says he is going to write to you in a few days himself. Poor papa, he has so much business to attend to and has to work so hard that he does not ever have any time to spare. But he thinks ever so much of you and thinks you are the best man he ever saw. Papa is mighty good, too, and I think as good as anyone. I have just returned from a visit to Oxford and other places up in Granville County. We attended a Methodist protracted meeting in the county where we had a good meeting and enjoyed ourselves very much, but my vacation is nearly over now, and then school hours will come again. I attend school at Littleton Female College. There were about eighty pupils last session, and will be as many this session. I don't suppose you remember me, as I was such a little girl when you were here, and I think I have forgotten you, but mama remembers you and thinks a

great deal of you, so I don't mind writing to you. I love good people because they are good to me and do not quarrel with me when I make mistakes. Pa has sold out the hotel since you were here and built a new house, and we enjoy it very much better than hotel-keeping. You must write to papa when you feel like it and I will answer when he is too busy to do it. Papa and mama both join me in their love to you.

Your little friend,

CLAUD JOHNSTON.

KANSAS CITY, Mo., Dec. 12th, 1892.

REV. A. NEWELL, DANVILLE, IOWA :

My Dear Sir—I received your letter a few days ago, and was glad to hear and know that you still thought of me. I ought to offer you an apology for not writing in reply to your last letter, but it came a short time before we went home on our visit, and since our return I have been unusually busy, so it has been neglected. Now, dear Mr. Newell, I can tell you now that I have accepted Christ as our Savior. I am going to try to lead the better life. My good wife has been a member of the church a long time, and you can well imagine her joy when I decided to join her in the Christian life, where there is so much happiness. Brother Newell, I fully appreciate your interest in my spiritual welfare, and can say truly that your letters to me have exerted a powerful influence over me in deciding me in the course I have taken. The first step, you know, is hardest, but I do

not regret taking it, and am happier than I ever was in my life. My wife and I spent two weeks at home in the month of September and had a very enjoyable time among old friends and relations. The weather here is quite wintery at present, but we have been blessed with beautiful weather thus far. As others calls my attention I will close, hoping again to hear from you, and that the Lord may spare you to do more work for him. Regards to Wm. Newell.

Yours sincerely,

C. A. HAYS.

DILLY POST OFFICE,

WASHINGTON COUNTY, OREGON.

Dear Mother — Your kind and welcome letter of January 21st inst. received. Glad to hear from you but sorry to learn that your health is so poor, not so good as usual. Hope you are feeling better by this. Although I am so far away that I cannot enjoy the pleasure of your company, I am glad you have been spared so long to be a blessing to those around you, and it is a great comfort to me to know that you think of me, although I do not deserve the affections of so kind and good a mother as you are. There is no love so true as a mother's love. I often tell my children they lost their best friend when their mother died. There is no word so dear as mother. I owe an apology for not writing oftener. For years it has been a task for me to write; by this don't think I have forgotten you. In all the days that have passed since

I left home I hardly think there has been one, perhaps, that I have not thought of you and pa and home, for many years after I left home, and it yet remains a fixed habit. I am glad that you and father enjoy such strong faith in God, and that you have lived and labored for it. Remember me to all the children.

Your son,

J. S. NEWELL.

P. S. This is only a part of this letter to show the love and affection of a son absent thirty years.

LIBERTY, MISSISSIPPI, January, 1890.

Dear Uncle — I have been thinking for a long while of writing to you but have postponed it till now. I presume through my sister's letters that you have heard that I am teaching at this place, music and art in the college. Uncle, did you enjoy the Christmas holidays? I did. The boarders all went home to spend their holidays and I enjoyed the quiet as a change. I love the girls so much. I received a letter from my sister last night stating that my oldest brother was sick with the la grippe, and I am so afraid he may die and that he is unprepared. Will you, dear uncle, help me to pray for him and for our dear old mother too, and all of my brothers and sisters that we may be faithful unto death. I have the warm affections of all of my pupils and I want to avail myself of this opportunity to do them good, but I am afraid I may not do it as I should.

Dear uncle, pray for me that I may do my duty and whole duty as I should.

Write soon to your affectionate niece,

BETTIE McCASKY.

P. S. This letter too is only in part.

OLATHE, KANSAS, December 25th, 1892.

My Dear Good Friend — We received a letter from you lately and were glad to know that you were still living and in good health. I am still in Olathe but not doing much. I don't know when I will return to North Carolina. I don't know when I received a letter from back home; the last one they were all well. [His home was in Warrenton, North Carolina, where I first got acquainted with him, when on a visit there during his mother's life time, and which also was my native birthplace, and when there last had been absent sixty-five years. A. Newell].

Mrs. Green is the postmistress and is very well, but getting very old and feeble, she has a son living in Kansas City. All of us here are always glad and anxious to hear from you. [He has a brother there, Mr. John Price, with whom he is visiting] I fear the cold in Iowa is too severe for you. I suppose you must keep well in doors. [Carolínians imagine the climate is too severe to stand in Iowa].

John is still in banking business, [his brother] both the girls are married, one of them lives in Kansas City, the other in Olathe; both of them send their

love, and will write to you soon, they wish you a happy and merry Christmas. My brother Harry, you knew here, is still on the railroad, and living in Cincinnati, Ohio. Mr. Newell, I very often think of you and your visit back to Carolina, and what great pleasure it was to my mother for you to be with us; and how often after you left she would speak of you and your favorite hymns. She always expressed a desire to see you before she died. Give my kindest regards to your family, and accept for yourself much love and friendship. We all would be glad to see you once more.

T. R. PRICE.

SELECTIONS.

CHRISTIAN PURITY.

There is nothing towards which Christian hearts should long with such unfeigned longing as a pure life. It is a pearl of great price. Jesus pronounced this eulogium upon it: "Blessed are the pure in heart, for they shall see God." The great and good of past ages have earnestly toiled for this, and many counted not their lives dear unto them that they might be found in Him, not having their own righteousness, but that which is by faith in Jesus. But alas! this purity is the very opposite of our natural condition.

The most melancholy picture on which man can look is the picture of his state by nature drawn by the spirit of God, full of wounds and bruises and putrifying sores, no soundness at all. But thank God, there is balm in Gilead and a great physician there. From Calvary's streaming cross there flows a fountain to clean every human heart. Its virtue has been tested by millions of impure souls. No moral leper ever dipped into this Jordan without being cleansed. A woman with seven devils; a disciple who denied his Savior with oaths and curses; fierce Pharisaical fanatic who persecuted the infant Church have been raised, and millions of others have been cleansed and raised to a new and blessed life, so there is hope for us.

Only let us trust Jesus by faith in the efficacy of His blood, and He will make our hearts pure, then we shall have pure thoughts, pure words and pure lives. This purity touches the whole life; not merely is a bad habit broken off there, and a patch of mended resolutions put on here; but Jesus covers us with the garment of His righteousness, and we walk in the light as He is in the light, and the blood of Jesus cleanses us from all sin. We should not be content to dwell in the vale of repentance and contemplate the first rapturous joy of faith, but leaving the first principals let us go on to perfection — a perfect faith, a perfect love, a perfect walk with God. So let first our duty be, O! for a closer walk with God, a pure and heavenly frame, a light that shines upon the road that leads me to the Lamb.

REV. J. DYKE.

We are fain to study the resurrection of Christ as a fact of our human earthly history. But this human history was the most potential fact in the history of the moral universe. His resurrection was His enthronement over powers and all worlds through all ages. His resurrection was the lifting of His Church's position as His body to the central interest and power in the affairs of the world; and the issues of the world to come. His resurrection was our quickning from sin and exaltion to a life in God. All gracious experiences within our souls, all blessed hopes for our humanity, all gracious promises for the hereafter, date from the resurrection of Christ.

REV. J. P. THOMPSON.

THE HOUSE BEAUTIFUL.

Know ye not that ye are the temple of God and that the spirit of God dwelleth in you. 1st Cor. 3, 11. Whilst scientists and philosophers are warring and jangling respecting their theories of phenomena, and matters regarding man, the Christian can listen undisturbed to their conflicting statements, while he accepts the declaration, Ye are the temple of the Holy Ghost. Taking the idea of the text and looking upon the human form divine as the House Beautiful, we would remark that, first, the house should give signs of its superior occupant. We judge of the inmate by the residence; if everything around us is disorderly we attribute it to the character of the tenant; if the paths are clean and the flowerbeds are trimmed, we know there is taste and the cultivation of the spirit of beauty on the part of the occupier.

GRIT OR BARE-LEGGED LADDIE.

Over in Scotland there once lived a tall, stout, busy youth who was known among his neighbors as the grit bare-legged laddie. One day he called upon the village schoolmaster and said: "I wish to attend your evening school." "And what would you wish to study," the teacher asked, "if you come?" "I want to learn to read and write." The master looked into the boy's face and said: "Very well, you can come." The lad could not look into the future, nor had he any dreams of future greatness. He only had a great de-

sire to know. He was eighteen years of age then, and could not read nor write, but before he died he wrote his name with the great and honored men of the earth. George's parents were very poor, and could not send him to school. He was born in a hut with mud walls, clay floor and bare rafters. His father was an humble fireman of a pump engine in a colliery. He soon learned all the village schoolmaster could teach him. In after time *General Mitchell* — the grit bare-legged laddie — addressed a number of boys, and said to them: "Now boys, if you are poor, trust in Christ, he will always be your friend; and if you seem to fail, try again, try again. You will succeed at last."

METHODIST RECORDER.

WAS THE BOOK OF JOB AN ALLEGORY.

Various opinions are entertained respecting Job's existence, his time, date of book, etc. Though many problems arise, which are not easy of solution, yet the most critics agree even, that Job's book is not an allegory, but that Job was a real personage. Ezekiel classes him with Noah, Daniel and Job, as a personage. One writer that seems to be familiar with ancient writings thinks it is the writings of Solomon, the son of David. Whoever the author may be, the Book of Job stands with advantage with the books of the Old Testament, and is as often quoted as any others of the Old Testament. How could we get at the solution of Job's prophetic declaration in any other way than admitting to him a personal existence among the prophets when

he makes the bold declaration : Would my words were engraven in a rock of lead with a pen of iron. What, dear old veteran, will you say? I know that my Redeemer liveth and that in latter days I shall see him with my eyes, for myself and not another. Who told you that? Job. A question like that was once asked, and the answer was flesh and blood have not told you, but my Father who art in heaven hath revealed it.

EXTRACT.

CONVERSION OF A VIRAGO.

The following is from the ministry of an old-time revivalist, Thos. Bainbridge. When he was making pastoral calls a man said to him, " You will not dare to call on my wife, for she will shut the door on you." He called her his daisy woman, but added, She is Satan's own child. Nevertheless Mr. Bainbridge called, for he had said, I will snatch her out of the hands of Satan. His first call she opened the door but lightly and asked very rudely, What do you want? I am the preacher on the circuit and came to invite you to church. I never go to church and believe them that go are hypocrites, and the preachers are the biggest of them all. She shut the door on him, the preacher still praying for her. The next time he went she was a little more lenient, and that greatly encouraged the preacher, of course, and by the time he paid the third visit she was quite agreeable and agreed to attend the meeting which was then going on, and did so, but did not at first take much interest till a sermon preached reached her and she was soundly converted, talked

and shouted and made a great many apologies to the preacher for the way she had treated him.

CHRISTIAN AT WORK.

So much for holding on Jacob like.

TIMELY GRACE.

God has no gifts to waste. He never gives more grace than we need, and he never gives any grace till we need it. He never gives sanctifying grace on one who is not living up to the requirements of the law of a justified state, and he never gives dying grace unto one in good health and life. With new responsibility comes new grace. Joshua was a great man before the death of Moses, but was not endowed with wisdom necessary to guide the children of Israel till after that event. When God had met Moses on Pisgah and kissed him to sleep and buried him in the valley over against the valley of Bethpeor, then and not till then was it said, Joshua, the son of man, was full of the spirit of wisdom.

John Bunyan tells us, a man there was, some called him mad. The more he gave the more he had. Inscription on tombstone: "What I gave away I saved, what I spent I used, what I kept I lost. Giving to the Lord, says one, is but transporting our goods to a higher floor. God's providence is the estate of the liberal giver. God's love and favor his reward, and God's love and word his security rule of life."

EXTRACTS IN PART.

ARE YOU FULLY SAVED.

Wherefore he is able also to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them. Hebrews, 7: 25. Full salvation embraces the forgiveness of sins and the entire cleaning of our polluted natures. Sanctification is that renewal of our fallen nature by the Holy Ghost received through faith in Jesus Christ, whose blood of atonement cleanses from all sin, whereby we are not only delivered from the guilt of sin, but are washed from the pollution of it, saved from its power, and are enabled to love God with all our heart, and to walk in His holy commandments blameless. It is the Christian's privilege to know that he is saved inwardly and outwardly from all sin. .

MODEL OBITUARY.

John Wesley, it is said, wrote the following as his brother Charles' obituary. Strange that it never has been imitated: " Mr. Charles Wesley, after spending four score years with much sorrow and pain, quietly retired into Abraham's bosom. He had no disease, but after a gradual decay of some months, the weary wheels of life stood still at last. His least praise was his talent for poetry. Although Dr. Watts did not scruple to say that the single poem, Wrestling Jacob, was worth all the verses he himself had written."

THE HOLY GHOST, BY MRS. C. BOOTH.

It must be manifest by every thoughtful Christian that there is a great want somewhere in connection with the preaching of the Gospel and the instrumentalities of the Church at large. That there are many blessed exceptions I admit. That there are blessed green spots in the wilderness, here and there, is quite true, and where these are gathered together and discoursed in articles they look very nice, and we are apt to take the flattering unction to our souls, that things are not so bad after all; but when we come to travel the country over and find how few and far these green spots are, and hear what tide of lamentation and mourning reaches us all around, as to the deadness, coldness and death of Christian churches, we cannot help feeling that there is a great want somewhere.

It is universally admitted that with the enormous expenditure, the great amount of human effort; the multiplying of instrumentalities in the last century, there has not been a corresponding result. Now, note this want is not in the truth. O, what a great deal of talk about the truth and not any too much. I love the Bible and regard it as the standard of all truth and faith. The devil would take us all without the Bible. Then I say the lack is not truth. There are thousands of sermons preaching the truth and nothing but the truth, and yet they are failures. What then becomes of unbelievers who come and go as the door upon its hinges? They get enough of light to light

them down to damnation but they do not get the power to lift them to heaven. Can we account for it? Yes I can, most certainly. They lack the power. I will assert that the power is as separate from the word as the Bible is from the Son and the Holy Ghost. You shall receive power after the Holy Ghost is come upon you. "You shall be imbued with power after the Holy Ghost have come upon you; after which ye shall be imbued; that will enable you to resist all the powers of the adversary, though they may stone you as they did Stephen, they shall be cut in their hearts and feel the power of your testimony." Now, I find people who go to work, which is all right, for the power comes in obedience to faith, but they go in their own strength in the place of trusting in the power of the Holy Ghost, and hence the result, failure.

O! what numbers of people have come to me who have been at work in different directions in churches as ministers, deacons, elders, teachers, leaders, etc. They say, we have seen but little or no results from our labors. Do you think we should go on? Yes, by all means go on, but not on the same track, seek a fresh inspiration from and of the Holy Ghost. What were the apostles before the day of Pentecost? Why did Jesus tell them to tarry at Jerusalem till they should be baptized with the Holy Ghost? Because he well knew they were not competent to meet all the demands of the Gospel without it, and be able to stand all the powers of the devil, and at last when it should be demanded of them to lay down their lives, as He had done for the benefit of others, and set such

examples to the Church as she should need, as in the days of the persecution of the Church, when thousands should be called to lay down their lives for the maintenance of the Gospel. What would have been the state of the Church to-day but for the Holy Ghost, a witness to the truth that never can nor will be gainsayed. Amen.

SUGGESTIVE.

The greatest act of obedience is take Christ Jesus.
W ROMAIN.

Holiness is not the way to Christ, but Christ the way to holiness.

It is a sad thing to be eating often of the Tree of Knowledge, but never of the Tree of Life. QUARLES.

I have been a wretched, sinful man, but I stand at the best pass that ever a man did, Christ is mine and I am His. S. RUTHERFORD.

Can you find a law of God which is in itself and on all sides of it a dark repulsive thing, can you find in fact one that is not a prescription showing us the way to be happy and commanding us to be? ENOCH MELLOR, D. D.

I compare the troubles in life which we have to undergo every year to a great bundle of faggots, far too large for us to lift. But God does not require us to lift them all at once. He mercifully unties the bundle and gives us one stick to carry to-day and another to-morrow, and so on. This we may easily manage if we would only take the burden of each day, but we increase our troubles by carrying yesterday's stick

over to to-day, thus adding to our troubles before we are able to bear it. J. NEWTON.

REVIVAL IN PANA, ILLINOIS, BY C. MCCASKY.

The work of God is still moving onward at Pana. We have just closed a series of meetings at this place, December 30th, resulting in forty-two conversions and twenty-three accessions to our church, with widespread awakening of sinners generally.

The work assumed a two-fold aspect, first that of awakening, unifying and reviving the church. The Lord was good to us in this, and all went to work in earnestness. Some feature of the meeting was very interesting. At the altar on one occasion, was seen an old man, sixty-four years of age, and his daughter both pleading for mercy the same night, and both converted. This man had been a skeptic, but on coming to the meeting was convicted and converted, and in his rejoicing said Glory to God, I am so glad I came to Pana. It's a good place to be. Most old converts will pray and speak; we urge them to work from the start. [Nothing better, if we would have them do the Church and themselves any good].

Many family altars have been erected. A revival that don't erect family altars don't last long in the community.

JACK O' LANTERN KIND.

EARLY CONVERSIONS.

As years go by the heart becomes more impervious to the influence of the Holy Spirit. It becomes hard-

ened in its own waywardness. An evangelist in New York asked his audience to show how many were converted before twenty, and two hundred and fifty responded by standing. He then asked how many between twenty and thirty, and one hundred and three responded, and then how many between thirty and forty, and fifty-six stood up, and nineteen stood up that was converted between forty and fifty, and none responded between fifty and sixty. A man's chances becomes less as he sins, by this test. [The writer here would give his observation: After a life of sixty years of Christian experience, he has never known but three old persons over sixty to profess religion, but have witnessed and heard of thousands at all stages of life, to the child of seven or eight. Witnessed the conversion of a boy of seven that gave as clear evidence of conversion as any one I ever saw. In the days of youth, says the Bible. God telling us the best time to give Him our hearts, before the human heart becomes hardened by the deceitfulness of sin.]

THE HOLY SPIRIT, BY DR. DAVID STEEL.

The trend of modern Protestantism is toward a growing feebleness of grasp upon the Holy Spirit as a reality and a practical disuse of this source of spiritual life and power. It would seem like affirming that the doctrine of the Holy Spirit cannot stand the light of increasing knowledge. But this is not the case. The increased knowledge of men in recent times have gained, have largely been toward the outward, visible

world, nevertheless the growth of knowledge, being confined to the world, has diminished the consciousness men have of spiritual things.

Spiritual prosperity is antagonized by the worldly. When the worldly mind gains the ascendancy over the spiritual, then the world takes the lead. It is not that the Holy Spirit is any the less true as a doctrine of the Bible, but it is a fact, and a lamentable one too, that the advance of knowledge has so enhanced the facilities for gain in the natural world, that the attractions have led the minds and hearts too, that the spirituality of the Bible is greatly lost sight of, and such a course of life now is adopted by the Church that spirituality is not any longer the test of religion, but the world.

PRAYER DEFINED, BY REV. E. A. WHEAT.

It is taught in the Bible to consist of petition, supplication and thanksgiving, also of adoration, worship, and devotion. Such are some of the best definitions of prayer given by able divines. But prayer has a deeper meaning than the arrangement of words in the form of petition. As no man can say that Jesus is Christ but by the Holy Ghost, so no man can pray acceptably but by the Holy Ghost. The Holy Ghost will never prompt us to ask God for what He will not give us, for we know not what we should pray for but by the Holy Ghost. For the Spirit maketh intercessions for us in the groanings that cannot be uttered. The Holy Spirit knows the mind of God

and the needs of the petitioners, and maketh intercessions for His saints according to the will of God, and in this very way the Spirit helpeth our infirmities. No man can for himself create a new heart or forgive his own sins; neither can any one come alone unto God to obtain these gracious gifts. To prevail with God there must be a sense in which we take hold on God with wrestling power, as did Jacob with the angel. This involves human and divinity definitions that are inaccurate and misleading. But we are compelled to rely upon the explanation of others for our knowledge of things, and yet we should not be so fettered by the views of others as to refuse to examine what escapes their notice, or was beyond the compass of their investigations, for in this changing world new beauties are constantly unfolding, and it would be folly to refuse to look upon them because they had escaped the notice of those who have gone before us. Many forms of definition of prayer, each of which doubtless expresses the best views of those who have given them at the time, are given. A formal ritualist would define prayer very differently from what a devout Quaker or a roystering sensualist would do. But in the definition given by each one we simply get the personal conception of the one who gives it. Prayer has been defined as the offering up of our desires to God with full purpose of obedience in faith, for such things as we desire for ourselves and others. For what we ask in Jesus' name.

SHUTTING THE DOOR.

One of the wonderful things about our Lord Jesus Christ's words, is that the meaning of them deepens and widens just as our hearts deepen and widen. Not long ago a young Christian fell into great distress about not being able to pray more earnestly. He went upon his knees; he used full petitions; he knocked loudly at heaven's door, and then went away empty and dissatisfied. Have you followed the Master's rules? asked an old preacher to whom he told his troubles. The young man said he thought he had. You entered into your closet? Yes. How about shutting the door, did you shut out all business worries; all your plans for pleasure, all your self-esteem; was all your earth silent when in that little temple you sought him with a full heart? The young Christian felt with a thrill that the preacher had found out the secret of his failure in prayer. Dear young readers, I need hardly remind you that your first duty is to enter into thy closet, and when there, help me, Heavenly Father, to shut the door. Having shut it, keep it shut, and guard it against all intruders, for your enemy will follow you even there.

METHODIST RECORDER.

PASTOR'S CALL UPON THE SICK.

Our Savior has said, I was sick and ye visited me. Ever since it has been a very precious phase of a pastor's work. Death is the grandest, the most

solemn and awful change that comes upon a human being. It is wrapped and shrouded in great anguish of mind and body, increased by the silent mysteries that hang about it. Though at all times we are near death, yet it is at the hour of sickness one seems to come into the valley, as it were. Before death, even to the eleventh hour, the Christian religion teaches that consolation and pardon of sin and acceptance of God our Maker, may be obtained. The malefactor on the cross is the one brilliant ray in the gloom and death that hangs a heavy cloud bank over the dwindling pathway of unrepentant sin. After death there is no day of grace but only the looking for fearful judgment.

That which is most solemn with man is that he is so associated with death and judgment. It ripens into a climax, when the last sickness tears with wasting fingers the band that fastens soul and body. Even for a Christian it is great to die. He, too, in that hour of trial looks for wise counsel, kind encouragement and helpful prayer.

METHODIST RECORDER.

HELPFULNESS OF SUNSHINE.

Be sunny! There is nothing on earth so helpful as cheerfulness. What a wonderful power of good is in a happy face. One instinctively feels that happiness is not far from truth. The face that shines the most has something behind it to make it shine, and there is no real sunshine of the soul except truth and goodness. Other lights are transitory and fitful, but the sweet

study of a true soul beams upon a face like light, the joy and peace of a summer day. This is the real secret of healthfulness of the human mind, sunshine upon the soul ; we know that it comes from something very deep and abiding within. The sunshiny person has the secret of life, it is the being in harmony and sympathy with all things, and every smile, every cheerful, loving look is an overflow of the great fountain of peace that dwells and swells up within the soul. Therefore the happier we are in the possession of the truth, the more we shall help others by inspiring them with a sense of its realness and its value. Sunshine always has a winning quality that makes people want and like it. The sunshine that is brighter and brighter to the perfect day is that which radiates from the face of Jesus on the cross. Hallelujah. AMEN.

DUTY AGAINST FEELING.

Wesley declares that the doctrine that we are not to do good unless our hearts are free to it, is an erroneous doctrine and should be trampled under foot. Duty and inclination do not always harmonize. Sometimes duty draws us in one direction and inclination in another. It matters not how or what our inclination may be, duty should be faithfully performed ; we should do right because it is right.

But it is our privilege to attain to a state in which we will always incline to do our duty, and the performance of our duty will afford us the greatest pleasure. Thus in a state of entire consecration in

which our wills are lost in the Divine, and in which we can truly say, Not our will but Thine be done. This is an experience to which every Christian should aspire.

SENATOR COLQUITT IN GEORGIA TRUTH.

In one sense we may be the New South, but in another sense we are the same old south; we have booms in the south, but we rarely attempt to manufacture them. We have fair and lovely women and warm-hearted and generous men. We have the same old love for the stranger within our gates. We can sing to those who pass by us to the north, east and west the old Methodist hymn: "Tho' fast you go and we are slow, Still we are not out of sight." Evermore.

EXTRACT.

THE MOTHER'S PRAYER ANSWERED.

I was called to lead a little prayer meeting in a small house. As soon as the meeting opened, there seemed to prevail a depth of feeling and quiet that indicated the Holy Spirit's presence; one after another gave their testimony for Christ, when an aged sister rose and told how God had been good to her all the years, and with tears told of an unconverted son for whom she had been praying and still she had no answer to her prayer; he still remained away; at last she had a dream in which she was with many others, and an angel appeared selecting those that were to be saved, and she thought her boy was there and the angel was about to pass by him and she interceded in

his behalf ; the angel hesitated, but said, For your sake I will take him. Not long after this I received a letter from my boy that he was saved, happily converted to God. When this was told there was not a dry eye in the meeting.

Love begets love, sympathy sympathy, and so on with all the graces, when they are brought to bear upon our better nature in our associations as Christians, any grace dwelt upon will be taken in by another in sympathy with each. Then it is profitable for Christians to commune one with the other.

EXTRACT.

OLD PEOPLE WAITING TO DEPART.

There is nothing in the world more pathetic than the meek timorous, shrinking ways of certain old people. We have all seen them, — who have given up their homes into younger hands, and subsided into some out-of-the-way corner of it to sit by the fireside and table henceforth as if they were mere pensioners, afraid of making trouble, afraid of being in the way, afraid of accepting half that is their due, and going down to their graves with a pitiful deprecating air as if constantly apologizing for staying so long. There is no scorn too deep and sharp for the sons and daughters that will accept this attitude toward them, to whom they owe so much. Sometimes, to be sure, people grow old with a bad grace. They may become embittered by misfortune or affliction and poor health ; all the more do they appeal to greater gentleness and

faithfulness. Let it be borne in mind that we, too, are hastening to the sunset of life, and that it is possible that we may ripen into uncomfortable old people, to demand much more of patience and devotion than we as children yield.

“Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door ;
O, give relief, and heaven will bless your store.”

CHRISTIAN UNION.

MAKE IT SO PLAIN I CAN GET HOLD OF IT.

At the battle of Gettysburg a young colonel was wounded unto death, but he did not die, and when his father visited him in the hospital, and the doctor told him he must die, and could not live beyond four days and might drop off at any moment,—when this fact was made known to him, the son exclaimed: I can't die, I am not prepared, what must I do, can you tell me how to get ready, father for I have heard you tell others. [His father was a preacher.] Yes, son, I can if you can comply with the conditions. Well, father, I will if you can make it so plain I can get hold of it, will you, father? I have heard you tell others ; I know you can. His father had so explained to others and they had succeeded, was his encouragement now. And, O! with what earnestness he must have plead and did to his success, through the mercy of God, when he looked up and said, Father I am blessed, and am not afraid now to die. Now it seems this young man had heard his father tell people and perhaps him, too,

but he never thought of putting his father's instructions into practice till this eventful moment. How the devil can deceive the people; and this young man a preacher's son!

EXTRACT.

TRUSTING IN GOD.

How sublime, grand and soul inspiring are the precious words that have so often fell from holy lips moved and inspired by the Holy Ghost. The life of the Christian is fraught with many trials, many opposing elements, many things in themselves considered are well calculated to mar their peace and destroy their happiness here. This world is emphatically a source of great anxiety and trouble. Well may it be likened unto a valley of tears and a dense howling wilderness. No wonder that God's people are oftentimes rendered somewhat unhappy, and require a refuge from the many storms of life. The blessed word of God reveals to us a happy remedy, by which our minds may be soothed and cheered even in the midst of sorrow and distress. In the precious word of truth we read: Thou wilt keep in perfect peace whose minds and hearts are staid on thee because they trust in Thee. With the same word of truth we have the same admonition and promise given by the Apostle Paul: Be careful for nothing, but in everything by prayer supplication and thanksgiving, let your request be made known unto God, and the peace of God keep you ever. Amen.

EXTRACT.

TAKE PLEASURE IN INFIRMITIES.

Therefore I take pleasure in infirmities, in reproaches, in necessities for Christ's sake, in persecutions, in distresses, for when I am weak then am I strong, as the suffering of Christ abounds in us so our consolations aboundeth by Christ. It is the revealed privilege of God's holy saints to glory in tribulation. Paul had such an experience, and he clearly reveals to us the secret by which we may attain to the same experience. We therefore speak and also believe, I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. Thus living with Christ, dwelling in the heart by faith and formed within the hope of glory, and when God dwells in us and walks in us as his conscious sons and daughters and we are trusting Him fully and the mind having found its rest in the sweet will of God, we will enjoy that peace that passeth understanding and to which the world out of Christ is an entire stranger.

O, that all were trusting, sweetly trusting in the living God.

I am trusting, Lord, in Thee, blessed Lamb of Calvary.

AN INCIDENT.

It was a hot, dusty day when two or three passengers entered the train on the Iowa division of the Chicago

and Northwestern road at Bridgewater. Among them was a stylish-dressed young man who wore a stiff white hat, patent leather shoes, the neatest of cuffs and the shiniest of standing collars. He carried a cane, and carefully brushed the seat before he sat down. Just across the aisle opposite him sat a tired woman holding a sick baby. I never saw a more discouraged woman, worn out in appearance that she seemed to be, the baby seemed too sick to cry; it lay moaning in its mother's lap, while the dust and cinders blew in at the windows. The heat and dust made traveling for strong ones almost unbearable. I had put down the young man before me as a stylish young dude, and was thinking about him as such, when to my astonishment he leaned over and said to the woman, "Madam, can I be of any assistance to you, just let me hold the baby awhile, you look so tired?" The woman seemed much surprised, yet the request was made in a very polite manner. "Thanks," said she, "I am tired," and gave up the child and her lips quivered. "It is too sick," said he, "to cry. I will hold it carefully, madam, while you lie down and rest. Have you come far?" "From the Black Hills." "What, by stage?" "My babe was well when I started. I am on my way to friends in the East. My, my husband" — and she broke down there. "Ah, yes; I see a bit of crape in the hat," said the young man sympathetically. By this time he had taken the baby and said to the woman, "You lie and rest and I will nurse the baby the best I can. Have you far to go?" "To Connecticut," said the woman with a sob,

as she wearily arranged to lie down. "Ah, yes; I see," said he, "and you haven't money enough to take a sleeping car, have you, madam?" She blushed, and the tears came between her fingers as she attempted to hide them. A woman came and relieved him of the child, while she slept.

The sequel of the story: The dude, as he was at first taken to be, from his stylish look, took up a collection and soon had the woman and the babe safely on the sleeping cars. We are not always to take things as they may look.

A SHIPWRECK ON THE SCILLY ISLANDS.

The newspapers recently contained an account of a shipwreck on the coast of the Scilly Islands, which was very thrilling in all of its details. The wreck was some distance from the shore, and a number of fishermen manned the only boat that could be found, and with great difficulty brought all safely to land but some three or four. The storm increased and the men being exhausted lay down on the rocks on the coast, as they landed in weariness, and said they could go no more to the wreck. An old man, a class leader of the Methodist, of eighty years of age, when he heard them declare they could not go any more, he said if four others will go with me, I will go with them, and steer the boat and save those others yet on the wreck; four young men immediately (two of them the old man's sons) said, "Let us go," but said to the old man, "You stay upon the rock and pray." On they

went, breasting wave, after wave till the wreck was reached, and brought the helpless ones safely to shore.

Lo, brethren, work and duty lie before us. Those are sinking upon the heathen shores, not four or five only, but millions upon millions. The life boat is going, but there are those that are toilworn, let others take their place.

CHRISTIAN ADVOCATE.

IS IT OUR UNBELIEF.

The Church is charged with the glorious commission: "Go ye into all the world and preach the gospel to every creature." Why is the Church so tardy, so tardy in obeying this command? The doors are opened wide everywhere. Millions in distant lands are calling for the message, material wealth are in the hands of professed Christians, sufficient to meet the divine requisition to the fullest extent. Demonstrations of the power of the gospel are not wanting. No one can say that Jesus is not able to save to the uttermost amidst the darkest heathendom. More than this, the numbers are increasing that are ready to go and engage in the work. The reason for not capturing Satan is not for the want of means, but something else. Then where shall we find it, but in the unbelief of the Church.

EXTRACT.

IN A GOOD CAUSE.

A brother beloved and honored writes: "I am alive as never before to the work before me; I feel more consecrated, and I am ashamed of my little work of the past. My soul is aglow with a holy light and I

am in an experience I never had before. Thank God, I have no vestige of worldly ambition left."

Then brother, if you did not know it you are sanctified, with but the lack of knowing its name.

HOW OUR SAVIOR KNOWS US.

When we are sick in body or heart, we do not like to trust ourselves to a stranger. The Lord Jesus Christ is the only soul physician that knows what is in man. He is thereby acquainted, not only with humans but with my own individual heart and life. As a watchmaker is acquainted with every wheel and pivot in the watch he has constructed, so the Divine Savior knows his own workmanship. The first point with every physician is to ascertain the nature of the disease. Jesus, the Divine Physician, knoweth the universal malady that taints every heart, forces every evil thought, darkens every home and digs every grave, is sin. Not only knoweth he how the deadly disease is that he only can cure. Neither is there salvation in any other. There were two sides, as it were, to my disease as a sinner. There was a curse upon me and an enmity to God from, or within me. Our Savior, by bearing the penalty due to my sins in His own body on the cross, took away the curse; by reconciling me to my offended God, he took away the enmity. The condemnation gone, and in their place came pardon and peace, and all the evidences of acceptance, no longer an exiled leper, but a child of God.

EXTRACT.

A SONG IN THE NIGHT.

Something more than a year ago a beloved and saintly minister of New York East Conference, was suddenly called from a little country village to the King's palace. He had not far to go, for he had long lived in the borders of the country to which he now emigrates and the light of that was often seen on his face. The messenger was in haste and there was no time for a backward look or a parting word. Every one thought with gentle pity on the wife now left alone, for the marriage had been one rich in mutual devotion. The experience of this Christian woman, after the light of this life had gone out as within, in three letters to an intimate friend is so calculated to inspire and console bereaved hearts everywhere, that it is thought best to print what has never been designed by the writer for other than private reading: "On the morning of August my darling fell stricken with paralysis. I do not think he was conscious from the moment he was taken, or knew anything. He had said I would cease to live when I would cease to work." But the extraordinary thing connected with this bereavement was the wonderful power given to support under it.

In bringing this extraordinary bereavement forward, the extraordinary manner of power bestowed on the bereaved sister, God is the marvel in the case. A brother in the ministry who had often said sudden death was sudden glory, and so it was with him, with him it had come. Says his bereft wife: "I said *dear*

Lord, where shall I find support under this great bereavement. I said, only blessed Lord, in you. At once I felt immediately lifted up, but was scarcely able to think that it should be but a momentary peace but would pass off, but to my surprise I was completely in the hands of the Lord and lifted above any burden or distress, for it seems the blessed Lord would constantly say, I will be your strength. And even the day of his funeral, how could I expect anything but a giving away of my sympathy, but still proved to the reverse, for when on the arm of my sister, we walked down the aisle of the church behind the bier of my dear husband, when all looked for me to give way to grief and wailing, but the reverse was the case; in every sorrow, the presence of the Lord was with me not only raising me above the pressure of grief but holding me there." For after time elapsed she was still under divine support.

COURTESY AT HOME.

Why not be agreeable at home? Why not use freely that golden coin, courtesy? How sweetly those little words sound. Many thanks; or, You are very kind,— doubly, yes, thrice sweet from the lips we love when smiles make the eyes sparkle with the light of affection.

Be polite to your children. Be courteous to your servants. Do not expect them to be mindful of your welfare, to grow glad at your approach, to bound away to do your pleasure before the request is half

spoken. Then with all your authority mingle kindness and cheerfulness. Brothers and sisters, be amiable, be courteous among yourselves, to your servants. If at the table one person be speaking, listen kindly till he shall have done, and then you will meet the same, and much family love will arise from this mutual forbearance; don't be always doubting, but try to be pitiful and self-denying for the Lord Jesus Christ's sake, and yours will be a family where the Holy Spirit shines and where Jesus will come and dwell.

OUR MONTHLY.

WITNESSES FOR THE DEVIL.

There are a great many witnesses for Christ, and the Devil has a vast number of witnesses, too; we are either for Christ or against Him, whether we see it or not, we are witnessing for Christ or against Him. We may be called Christian, but if we are not we are witnessing with sad effect for Satan. He sets higher value upon the testimony of a mere formal professor of religion, than he does upon the witnessing of one who makes no pretensions to being a Christian.

Every one of the Devil's witnesses could if they would testify that he pays very poor wages for their services. His trade dollar is not worth fifty cents and is very base at that rate. He is the greatest fraud that the world knows and yet thousands of people suffer him to defraud them, and by their testimony give success to his deceptions. Look at his witnes-

ses! See the gamblers, drunkards, licentious men and harlots, robbers, and murderers. The moralist, too, is found in his gang. Readers, are you witnessing for his benefit (the Devil's)? If so, some people seem to be proud of it; how is it? REV. C. H. WETHERBY.

The Bible says, the Devil is a liar from the beginning.

PERSONAL RELIGION.

The religion of the Lord Jesus Christ is a personal religion. It matters little to me, in one sense, what my neighbor thinks of Christ. The question that most concerns me is, what think ye of Christ? God places the possibility of one or two things of future life before every one of his creatures, but the creature has the responsibility of choosing. Choose you this day whom you will: God's service must be voluntary. In the army of King Immanuel there are no conscript, only willing servants; will Christ have to do his bidding? But the simple answering of this question, what think ye of Christ? Even though properly answered, insures my salvation, is note nough. It is not consistent with God's plan that a simple acceptance of Christ shall constitute all that is required of the creature. There must necessarily be faith as well as works. This is God's divine plan of saving souls. Faith and works must go together; and subjects of his grace are required to go outside the vineyard and bring in the uncultivated vines of the world, that Christ may graft them into the true vine, that they in turn

may bring forth fruit. God's plan is work in his vineyard and faith in Jesus Christ. SPECTATOR.

REST AT LAST.

The following is Mrs. Harriet Beecher Stowe's latest religious experience, from her own pen, like all who have been convicted upon the subject of holiness, which she alludes to in the caption as Rest at Last. She went to work, as though it were a problem to be worked out, as many others with all their debts of love and pity have done, overlooking the one all-important item in divine teaching, Without Me ye can do nothing. She, like John and Peter, had toiled all night but had taken nothing, but at the bidding of the Master the net was cast and what was the result? "When self-despair was final and I merely undertook at the word of Christ, then came a long expected and looked for help. Whereas my heart ran with a strong current to the world, now it runs with the current the other way; what once it cost to remember now it costs an effort to forget, the will of Christ seems to be the steady pulse of my being; and I go because I can't help it. Skeptical doubt cannot exist. I seem to see the full blaze of the shechinah everywhere. I am calm but full, everywhere and in all things instructed and find I can do all things through Christ."

SELECTED.

THE FUTURE LIFE.

I feel in myself the future life. I am like a forest which has been more than once cut down, — the new

shoots are stronger and livelier than ever. I am rising, I know, toward thee. The sunshine is over my head. The earth gives me its generous sap. Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers, why, then, is my soul the more luminous when the bodily powers begin to fail? Winter is on my head and eternal spring is in my heart, then I breathe at this hour, the fragrance of the lilies, the violet and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which unite me. It is marvelous yet simple, it is as a fairy tale but is history. For half a century, I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode-song, I've tried all, but I feel that I have not said a thousandth part. When I go down to the grave, I can say, like many others, I have finished my day's work, but cannot say, have finished my life. My day's work will begin again the next morning. The tomb is a thoroughfare; it closes in the twilight to open in the morning.

VICTOR HUGO.

SORROW IN SOME FORM UNAVOIDABLE.

Undeniably sorrow in some form is the inevitable portion of every human life; in facts in most lives it seems to form the prevailing constituent. It is the common heritage of a falling and struggling humanity. It opposes and pierces alike, the heart of the sincere

and faithful follower of Christ the Lord, and of the one who only cares for the life that now is. In itself, it is always a heavy burden upon our weary and aching shoulders, but hopelessness always gives it its sharpest pangs. Only when we come to understand the divine purpose of sorrow, and grasp the fact that it is a discipline intended to lift us beyond earth to heaven, do we find its heavy burden lifted, and our hearts filled with undisturbed peace. Sorrow departs from every soul and peace ineffable comes to every heart that is able to cast its burden of sorrow upon the Great Burden-bearer. Then we hurry along through this brief life, animated by the precious certainty that there remaineth for us a sorrowless rest in that land in which our Lord is the unfailing light.

PRESBYTERIAN OBSERVER.

Fear not, little flock, 'tis your Father's good pleasure to give us the Kingdom.—A. N.

THE NEW BIRTH.

Except a man be born of water and of the spirit he cannot enter into the kingdom of God. John, 3: 5. Because they have forsaken the Lord, the fountain of living waters. Jeremiah, 17: 13. For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Jer. 2: 13. And a fountain shall come forth of the house of the Lord, and shall water the valley of Shit-

tim. Joel, 3: 18. In that day there shall be a fountain, opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zec. 13: 1. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. Zec. 14: 8. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. St. John, 4: 10. Therefore with joy shall ye draw water out of the wells of salvation. Isa. 12: 3. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thy offering. Isa. 44: 3.

THE KEYS OF THE KINGDOM OF HEAVEN.

The key in the east was a symbol of authority because the key, which was put into the hand of the scribe, admitted him into the closet where were the sacred books. It was the badge of his authority to instruct out of those books. The significance of Christ's words are therefore apparent: Peter, because of his discipleship, was qualified to instruct in the new doctrine and kingdom. Christ in these words now formally invests him with this authority, not as prelate or primate, but as teacher and instructor. Whatsoever thou bind on earth shall be bound in

Heaven, etc. Barnes says the phrase to bind or to loose was often used by the Jews. It meant to prohibit, or permit; to bind a thing was to prohibit; to loose it was to permit. This does not refer to persons, but to things. Whatsoever, not whosoever — refers to rites and ceremonies in the church, such of the Jewish church or custom as they should forbid were to be forbidden, and such as were sanctioned were allowed. Such rites as they should appoint in the church were to have the force of Divine authority — bound or loosed in Heaven, or met the approval of God.

SELECTED.

HEALING THE SICK BY PRAYER.

A wonderful recovery of a young lady who had been confined to her bed for five years, is reported from Eagle Township, this county, not only reported, but vouchsafed as a fact by some of our best citizens who are acquainted with the facts in the case, who saw the girl frequently while confined to her bed, and have seen and conversed with her since her recovery. The name of the lady is Ada Whitfield, about twenty years of age. During her long confinement she had been attended by our leading physicians and at times her life was despaired of. At a set time during a series of meetings at Mr. Whitfield's (her father), it was agreed that prayers should be made both in public and in families at a given hour, and at her home. Before the hour had expired she arose from her bed and made the declaration that she was healed and asked for her

clothes. Persons coming in to visit her she would get up and welcome, and is now a living testimony of the power of prayer to heal a disease of five years standing. All things possible to them that believe.

MACON, MO. REGISTER.

Praise the Lord for such testimony.—A. N.

A RICH MAN ON RICHES.

The following is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of five or six million dollars. "Mr. Ridgeway," said a young man with whom the millionaire was conversing, "You are more to be envied than any man I know." "Why so?" replied Mr. Ridgeway, "I don't see why I should be envied." "What," said the young man, "You are a millionaire. Think of the thousands of your income in a month." Replied Mr. Ridgeway, "All I get out of it is my victuals and clothes. I can't eat more than any other man's allowance, or wear more than one suit at a time; pray, can't you do as much?" "But ah," said the young man, "think of the fine houses you own and the rental they bring in." "What better off am I for that?" replied the rich man, "I can only live in one house at a time, and as to the money, I can't eat nor wear it, I can only use it to buy more houses for other people to live in. They are the beneficiaries, not I." "But you can buy splendid furniture, costly pictures, and fine carriages and horses, in fact, any-

thing you desire." "And after I have them, what then?" Respond.

CHANGING THE CROP.

The human heart may be likened to soil, and the character of the soil must be judged by the crops which it yields. By their fruits ye shall know them. The natural growth of the heart is weeds and thistles. But when good grain is grown there must be cultivation and rain from heaven. The agency of the Holy Spirit is indispensable, there never was a self-generated Christian, and never will be. Without me ye can do nothing. Among all the noxious growths of the unconverted heart, the thorns, the thistles and the tares, the rankest and most abundant is selfishness. It is a very deceptive weed, often looks like genuine wheat but on close inspection it turns out to be tares. This is the worst of all weeds, for it greedily monopolizes the heart and exhausts the soil, leaving almost nothing for anybody else and nothing at all for God; the selfish man is one that not only lives for his own pleasure and profit, but neglects his fellow creature and robs God of everything. Dives is the divine representative picture of selfishness; he was sent to hell for his selfishness; caring for self gratification alone is extreme selfishness, which God abhors.

We have a fine illustration of changing the heart crop in the history of that proud, fiery, self-willed young man who stood guard over the clothes of those wretched wicked devils that stoned Stephen to death.

He was then just as wicked as they were. His heart was so iron-clad with self-righteousness, it breathed out threatening slaughter and death against the best men and women then on God's globe. Yet we see this same man under the power of the gospel, doing and suffering everything that humanity could endure and finally laying down his head to be taken off by his persecutors; thus as much or more than any other man in profane or Bible history, has the apostle Paul exhibited in suffering humanity for his Divine Master's sake, as though he would scorn to signify his deep sorrow for his mistake in persecuting the Church, hailing men and women and causing them to blaspheme in many instances against the Holy Ghost. See him with his co-laborer Silus, in the gospel, with stripes of forty save one on each of their bare backs, chained down on their bleeding backs in a Philippine goal.

[Hallelujah. A. N.]

WHAT WILL YOU DO WITH CHRIST?

In this life the decision what we shall do with Christ is left to us. We are free to determine whether we will follow Christ or the world. Now we occupy the position of judging this question and deciding it by the free volition of our will. After a while Christ will be judge; to-day the question is what will He do with you; if you reject Him now, He will reject you then. If you drive out His spirit from your lives now in order that you may live in self-indulgence in the flesh, when these fail you, when life will no more

be desirable because of decrepit old age or the ravages of disease will be too intolerable to be borne, and death will be preferred to your suffering here, and to die will be no relief but to make a thousandfold worse.

Then, O mortal, fellow creature in the flesh, you must soon die and lie in a dusty bed. Make haste if you have not decided this question what will you do with Christ. Can't you see the point, it's come now. This, accept Christ and live, refuse Him and die eternally, hopelessly, in dark despair. To friends adieu, a sainted mother, loved sisters, kind father and brothers all lost to please Satan. [In part original. A. N.]

PRAYING AND WORKING.

There is the closest relation subsisting between effectual prayer and earnest working. No one can come to an habitual experience of prayer who is willing to be a slothful servant. No one can work for God without drawing his strength directly from him in heavenly intercourse. The Rev. Andrew Murry in his recent book entitled, *With Christ in the School of Prayer*, truthfully says: He that would do the work of Jesus must pray in His name. He that would pray in His name, must work in His name. Alas! how much working there is in the work of God, in which there is little or nothing to be seen of the power to do anything like Christ works, not to speak of greater works. There can be but one reason. The believing in Him. The believing prayer in His

name, this is so much wanting ; effectual working needs effectual prayer. He who would pray must work. It is in working that the power of the effectual prayer will be obtained. It is the disciple who gives himself wholly to live for Jesus' work and kingdom, for His will and honor to whom the power will come to appreciate the promises. Prayer not only teaches and strengthens to work,—work strengthens to pray.

ST. LOUIS CHRISTIAN ADVOCATE.

WHITFIELD'S LAST SERMON.

Arriving at his Orphan Home in Georgia his seraphic soul seemed to receive a presentiment of his approaching end and to anticipate the joys of heaven. "I am happier to write than tongue [words] can express. My happiness is inconceivable." He started northward to preach, and on the evening of his departure recorded these prophetic words: "This will prove a sacred year for me at the judgment. Hallelujah. Come, Lord, come. Hallelujah! hallelujah!" He wrote to England: "Let chapel, tabernacle, heaven and earth resound with hallelujah! I can no more. I can no more; my heart is too big to speak or add more." Arriving at Philadelphia he hailed Wesley's itinerants and gave them his blessing. It has never failed them. From the day of his conversion his soul has always glowed with divine fire, but now seemed to burst into a flame.

No edifice could hold his congregations; he preached every day. He made a tour of three hundred miles

up the Hudson proclaiming his message at Albany, Schenectady, and great Barrington, Ohio, what new fields of usefulness were opening in various parts of the world. He wrote as he returned: "I heard afterward that the word was glorified. Grace, grace." He had penetrated near to the northwestern frontiers. He saw the gates of the Northwest opening, through which the nation since has been passing as in grand procession; but he was not to enter there. The everlasting gates were opening for him and he was hastening toward them. He passed to Boston, Newburyport, to Portsmouth, still preaching daily. Seized with illness he returned back. At Exeter he mounted a hogshead and preached his final sermon to an immense assembly. His emotions carried him away and he preached two hours. It was an effort of stupendous eloquence, his last field of triumph. The last of that series of mighty sermons which has been resounding over England and America, like trumpet blasts, for more than thirty years. He hastened, exhausted, to Newburyport; they gathered about him in throngs to hear him once more. They pressed into the entry of the house. Taking a candle he attempted to ascend to his chamber, but pausing on the stairs he addressed them. He lingered on the stairway while the crowd gazed on him with tearful eyes. His candle went out the next morning. God had taken him.

HOW UNCERTAIN IS LIFE.

How uncertain is life and how rapidly its ends draw near; when we feel most secure and are planning for

other days and years, unexpectedly the summons comes, and in the midst of our plans and cares we are called away. In how many forms and under what varied circumstances does the last enemy draw near. Sometimes silently and almost imperceptibly, without exciting the least apprehension, he performs his work, and at last we wake up to the consciousness that our race is run and the end has come. At times his approach is sudden and violent, and before we can realize the fact his work is finished. In view of these facts, how important that we be always ready, as we know not what a day or an hour may bring. Preparation for death does not shorten life nor diminish its joys, but renders us secure amidst its dangers, and enables us to hail its end in whatever manner it may come, with composure and hope.

That knowledge which pertains to the practical duties of life, and teaches men how to live and how to die, is the most important of all; but if ignorant on this subject all their knowledge will profit them nothing.

LEARNING FROM EXPERIENCE.

He is a wise man who learns from experience, and who can bring to his present aid knowledge acquired by his experience in the past. This is one mark of man's superiority. His knowledge is cumulative, and so far as relates to the direction of his life may be brought to bear upon a single point. A man who has acquired knowledge by past experience and fails to improve it to his present profit, exhibits a degree

of folly that is inexcusable. We may acquire knowledge in many schools, but in the school of experience we receive the most impressive lessons, and learn what may be practically employed to our greatest benefit. There is a certainty and positiveness about our experience that does not attach itself to abstract speculation. In many instances experience demonstrates the incorrectness of our theories. In every case where knowledge is acquired by experience it is preferred to that which is acquired in any other way. It is not surprising then that experience should be regarded as an important factor in religion. The apostle says: In whom I have believed, I know in whom I have believed. Here is positive experience practicable.

EXTRACT.

ON SELF ESTIMATE.

Some men place a very high estimate on themselves, and claim a corresponding compensation for their labors, while other men who occupy more important positions and render far more valuable services, are less assuming and consequently their labors are not properly requited. It is astonishing to what an extent assurance and brass are taken by most persons for worth. An unpretentious man of genuine merit is often passed by unnoticed, while a conceited, self-important man will be taken or recognized as his superior. Sensible men have often to endure this lack of appreciation. But being sensible men they can endure it knowing that ultimately their worth will be rewarded, if not by the applause of the multitude,

yet by those whose judgment is worthy of esteem. The best thing is for a man to make himself worthy of esteem whether he receives it or not. The consciousness of this will afford him more real pleasure than all the compliments of those that put no estimate upon real merit, knowing that true worth will have its reward in this world and the world to come.

EXTRACT IN PART.

THE RESURRECTION, GENERAL.

The stupendous idea of a general resurrection of mankind at the last day is nowhere written in the volume of nature. [If the writer had said anywhere I would have thought him more correct. — A. N.]

This doctrine like many other great truths was left to be broached to the world by a direct revelation from God by His inspired word. The scriptures most emphatically teach the doctrine of a general resurrection. All Bible readers in common believe in a general resurrection. The Bible teaches it. If it does not teach that, what does it teach? The first palpable intimations of a revelation is in the book of Job. In the nineteenth chapter Job says: I know that my Redeemer liveth and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and not another. Evidently Job was very much under inspiration when he made this declaration: O, that my words were written with a pen of iron and graven in a rock of lead. He cer-

tainly wanted everybody to know what he verily believed on this question.

IT IS VERY HARD.

“It is very hard to have nothing to eat but porridge when others have every sort of dainties,” muttered Charlie, as he sat with his bowl before him. “It is very hard to have to get up these bitter cold morning and work hard all day, when others can enjoy themselves without labor. It is very hard to have to drudge along through the snow while others roll about in their carriages and coaches.” “It is a great blessing,” said his grandmother, as she sat at her knitting, “to have food when so many are hungry. It’s a great blessing to have a roof over our head, while so many are homeless. It is a great blessing to have sight and hearing and strength for daily labor, when so many are blind or deaf and suffering.” “Why, grandmother, you seem to think that nothing is hard,” said the boy still in a grumbling tone. “No, Charley, there is one thing I think is very hard.” “What is that?” cried Charley, who thought that at last his grandmother had found some cause of complaint. “Why, boy, I think that heart is very hard that is not thankful for so many blessings.”

An incessant grumbler is fighting against God, and the longer he does it the worse he gets. Recipe: quit and say I am wrong. Then you will feel better.

SELECTED.

OTHER SUBJECTS.

CHRISTIAN PERFECTION OR SANCTIFICATION, BY REV.

C. C. CAREY.

Notice some of the more prominent marks of Christian perfection or sanctification. It means a heart cleansed from all sin and perfect before God, filled with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and,

“ A heart in every thought renewed
And full of love divine ;
Perfect and right and pure, and good,
A copy, Lord, of Thine.”

It is a heart perfect in love ; perfect love casteth out all fear. It is a state in which there is entire deliverance from all doubt, fear, unholy temper and dispositions, washed thoroughly from all indwelling tendency to sin.

“ A rest where all our soul’s desire,
Is fixed on things above,
Where sin and fear and grief expire,
Cast out by perfect love.”

It is not so much a perfect life, free from all blemishes and mistakes in which no errors are

seen, and no infirmities appears; a life whose service is faithfully rendered, as it is a perfect heart in which there are no evil tendencies, but all good. One in which God sees nothing wrong, which he approves, whose motives, aims and affections are pure. The heart's perfect love may express itself in an imperfect way and its aims carried out imperfectly; the perfection is not in the act so much as the love is the thing perfect, but the acts will correspond so it is perfect love, and its motive more than the acts.

A perfect heart does not imply that you should be absolutely faultless in all your conduct—faultless above any possibility of erring. This state belongs to God only. Human perfection is a perfection that delivers from all desire of the carnal mind and that is conquered by love divine. Hence when we speak of perfect love, the perfection is in the love, for love conquers all opposition to God in every shape, and to do that it must be perfect; if the heart is filled it can hold no more.

Christian perfection has reference to conduct or character, so the acts of the creature will correspond to the perfection of love. If the love of God abounds in our hearts it will always tell upon our actions, and our actions will be a criterion by which we may unerringly gauge the love of God in our hearts. Love, we would say, is a progressive grace. When a soul is soundly converted to God by justifying grace and regenerating love and witnessed by the Holy Ghost,

that soul at that time is filled with the love of God as far as it has capacity to hold.

A justified and regenerated soul filled with the love of God. Such was the writer's experience and fully realized the poet's sentiment:—

“ I could not believe that I ever should grieve
That I ever should suffer again.”

It was not long till I came across Peck's work on Sanctification, and found in it something that I wanted and with that and other helps came into the experience of holiness, a peace that has satisfied ever since all the wants of my spiritual nature, but we are to live for it as for a justified state. [What is said of the experience here is by the writer, the balance from an extract from *St. Louis Christian Advocate*, which we will continue. The writer continues his subject by saying]:—

This is illustrated in the love and service of a faithful wife. She loves her husband with all fidelity, yet she at times may betray her own purposes in showing her love, not through any intention but through mistake in motive. So the Christian may make mistakes and, too, through want of perception, which the gospel does not propose to perfect, but the soul in the belief of the truth in Christ Jesus. Hallelujah.

Christian perfection does not mean you will be perfect in the eyes of others, nor in your own eyes will you be faultless or blameless. The more you look at your own life the more you will see of your own

mistakes and errors. Yet unworthiness and mistake in us is no sin that Jesus will impute to us, for He says, Blessed are they to whom God will not impute sin. Sin, says Mr. Wesley, is the violation of a known law, so, our mistakes we may make through our weakness and ignorance will not bring us into condemnation, when our hearts are right in His sight and filled with His love; so it is within love is the fulfilling of the law. The apostle John says if we are born of God, we cannot sin because the love of God is in our hearts. Sanctification has reference to our acts and characters as Christians, and holiness to the state of the heart. So if our hearts are right with God our lives as far as we are responsible to God will corroborate with the state of our hearts. Our responsibility to God under the gospel will be in ratio to our light and its advantages, a believer in holiness.

EXTRACT.

SANCTIFICATION DEFINED BY REV. D. C. GARRISON.

Our object is to define the word sanctification as used in the scriptures under the old dispensation and under the new and under the law and the gospel.

Webster's Dictionary gives the twofold definition thus: "To sanctify, to make holy, to set apart for holy use." This harmonizes with old scripture teaching: "To sanctify, to make holy," and thus agrees with New Testament teaching. Let us see, under the law it means set apart for sacred use. The word sanctify occurs early in scripture. In Genesis we

read: "God blessed the seventh day and sanctified it." A period of time was set apart, was sanctified for holy purposes. In Exodus 13: 2, we have the command of God to Israel, "to sanctify unto Me all the first-born of man and beast." Under the Abrahamic dispensation the first-born was entitled to special privileges, and duties of a special character, devolved upon them. The head of every household held the twin office of prophet, priest and king, and during his absence the duties devolved upon him, the first-born. He was sanctified or set apart to perform these special duties. In offering up of sacrifices the first-born was to be slain. "Abel brought of the firstlings of his flock and offered them to the Lord." And long down through primitive times and through the Mosaic dispensation, and right on through the reigns of David and Solomon, the first-born of cattle and sheep, were sanctified or set apart for sacrifice. "And the Lord spake unto Moses saying, Let the children of Israel bring Me offerings and let them make Me a sanctuary, that I may dwell therein. There will I meet with and command thee from Heaven." Between the cherubim and above the mercy-seat His sanctuary especially set apart, or sanctified, especially for religious purposes. "Let us not forget that holiness becometh Thy house, O Lord, forever." "And I will sanctify Aaron and his sons to minister to Me in the priest office." Now, Aaron, born of an illustrious family by the direction of the Lord, is especially set apart to minister in holy things. His duties were confined to a holy place, and the garments he wore were different

from those worn by any other Israelite. The gown and robe were richly embroidered, the breastplate made of pure gold and set with twelve precious stones, each representing a tribe, was worn across the breast, while engraven on a plate of gold in the form of a half circle, worn over the forehead, and in front of the mitre, were these words, Holiness to the Lord. Every garment he wore and every duty he performed showed most conclusively he was sanctified or set apart for that particular office. We might prolong the examination further to establish the fact that sanctification in the Old Testament, means to set apart for holy use. But we rest this part of the examination here, and now turn to the new, — the gospel under the new. So far we have met with no objections, but I expect will encounter with a few as we proceed. Bunyan saw the lions not sheep, but they did not injure him and he passed on safely. All Evangelical Churches believe in sanctification, it is defined in all the various catechisms, confessions of faith and books of discipline, and a remarkable unanimity of opinion prevails as to its nature. It is set forth as a work of divine grace in the New Testament, and it is variously expressed as purity of heart, perfection, holiness and sanctification. Blessed are the pure in heart, being made free from sin and become servants to God.

Ye have your fruit unto holiness. Leaving the principles of the doctrine of Christ let us go to perfection. What is meant by those expressions is that participation of the Divine Nature which excludes sin from the heart and fills it with all-perfect love.

Sin exists in a twofold sense: inborn, or inherited depravity, and as the result of this depravity come the sins of word, thought and deed. Those last are all forgiven in the act of justification and regeneration. But inborn sin is beyond the sphere of pardon. God cannot forgive a sin you never committed. You never committed the inborn sin, it remains in the regenerated and must come in contact with the blood. [The blood of Jesus cleanseth from all sin, inbred, inherited.] Behold the Lamb of God that taketh away the sin. [Not sins but the sin.] What sin, the sin of inherited depravity, all others covered in justification and regeneration. This is the way and only way any man is or can be sanctified. God makes him holy or sanctifies him when by Faith he touches the blood. I have wondered how Noah Webster obtained such a correct knowledge of the New Testament's sanctification. I will not say he was inspired, but it does seem that there was an invisible agent assisting him in arriving at a correct biblical definition. But how is this cleansing, "this making holy," this experience to be obtained? God answers, "through the belief of the truth." "No man is ever sanctified till he believes God is both able and willing, and that He doeth it," has been justified and regenerated. Afflictions cannot sanctify, but they are a means to an end. O, the exceeding great and precious promises, if we confess our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness. By believing the word of God in spite of unbelief, human reason and

a corrupt and cloudy indoctrination, the word becomes the channel through which the life-giving stream reaches the soul from the divine reservoir. Sanctify them through truth. Thy word is truth, the promise is the instrument the soul takes hold of to touch divinity.

O, 'tis glory, O, 'tis glory ;
O, 'tis glory to my soul ;
For I have touched the hem of His garment,
And His blood doth make me whole.

[This subject has been continued for four pages. The best definition of the subject I have seen. — A. N.]

SWEEPING THROUGH THE GATES.

Our people die well, has been an exultant remark among Methodists since the days of Mr. Wesley to the present time. Occasionally we meet with such an example over death, as is especially calculated to comfort all people. Such an example we had in the recent death of the venerable Fredrick Everly of the Illinois Conference. Father Everly was born in Pennsylvania, September 11th, 1794. Twenty-one years ago he moved to Logan County, Illinois, where he has resided, and where he died December 11th, 1876. He was universally respected as a citizen and beloved as a Christian. On 11th of September, I visited him, found him low, his anniversary birthday, and found him very happy. “ I am nearing the end of my journey,

almost home, all is well, Jesus is precious to my soul, He is precious to my soul day and night and has been for more than forty years day and night. One day in His service is worth all the pleasures of sin in a life time. My trust is strong in Jesus and I hope you will all be faithful. I am hoping my children will all be faithful and meet me in heaven. I want you to tell all my friends, all the people, I was not afraid to die. It is not dying, it is just sleeping in Jesus." Again he broke out in joyful strains and said, "My soul is happy. As far as the east is from the west, so far has He removed my transgressions from me. O, I do love my Jesus, He is so precious to my soul." He then requested all to sing My Heavenly Home is Fair and Bright. His daughter, Mrs. Pope, thought he was overtaxing himself in talking so much, and tried to attract his attention to things apart from God and heaven, by getting his attention drawn to things material, but she soon found she could not get his mind from heavenly things. He said, "Yes, daughter, nature and the world is beautiful, but O, the glories of that celestial world are so far superior to anything here, they have no attraction for me now." At another time I visited him, says the writer. "O, I am so happy, tell them [his friends] to come and see me that I may tell them how happy I am." He was asked if talking in his room disturbed him? "Not if it is about Jesus and Heaven." So lived and passed away a veteran Christian. [Happy days and nights for forty years, while many are miserable just as long.—A. N.]

THE WIDOW'S PRAYER ANSWERED.

A captain's widow, whom I knew for many years, a member of our chapel, was much concerned for the conversion of her son — he was a sailor. For a long time he had promised to be a comfort and help to his mother, but through the influence of bad company he became very wicked and dissolute. His mother prayed for him at fixed hours daily. She was finally visited with a painful disease which terminated in her death. Once she remarked, "I am near my grave, my time is short, I must leave a message for my boy, which you must give him." I left but visited her the next day and saw that she was indeed dying. She desired to be propped up and to sing, and then spoke of matters of business, and instructed her daughters as to her funeral. She said, "I am dying, but have no fear." She then desired them to sing:

Fearless of death and ghastly hades,
I break through every foe,
The wings of love and armies of faith
Will bear me conqueror through.

While singing there came a knock at the door and all hail. It proved to be the sailor boy returned in time to greet his dying mother and tell her the glad news, God had saved him and he had come home to tell her of it.

EXTRACT.

A CHRISTIAN HOME, BY MRS. E. M. CONKLIN.

A Christian Home. Is there anything better or dearer this side of heaven, or more lovely in the sight of men or angels. We think not. It is a chamber named peace amidst the earth's turmoils, whose windows open toward the sunrise; the light of the sun of righteousness, whatever strifes there may be without and about it there is peace and quiet; no place for discord, discontent, malice or envy or any such thing. It is a little nest built high above the earth and the lower forms of earth. Framed with thoughtful wisdom, guarded with watchful care, sheltered by brooding love — storms come, winds blow, dangers threaten, the little dwelling is tossed, shaken, beaten upon, but human love clings to it, ready to stand or fall with it. Divine love watches over it and in all its dangers it is safe. One by one may pass away, father, mother will pass from earth, in due time, the children scattered to the four winds as it were, but Jesus is inviting and preparing for us a glorious reunion in heaven. Let us go, children, will you?

A VISIT TO WESLEY'S HOUSE.

I have this day stood on sacred ground. I have been in the rooms where John Wesley lived and died, have seen the writing desk whereon he wrote his sermons, and books. It is an old-fashioned desk with a pair of glass windows and set of drawers. He had one

drawer within a drawer ; there was a drawer eighteen inches long that when drawn out there was no sign of another drawer behind it ; but there was a small drawer behind fastened to a flat piece of wood that was clearly fitted inside of the wall left when the first drawer was out, by a little device this was taken out and there was the secret drawer. This writing desk can be sold to an American party for five thousand pounds ; but it cannot be bought. There is Wesley's tea-pot, a large white and blue earthen pot, five hundred pounds have been offered for it. There is an old inkstand of Mr. Wesley's and six thousand pounds have been offered for it. The room where Mr. Wesley died is about fourteen feet square, but very high ceiling, Mr. Wesley designed this house himself. This room in which he died is the one he lived in. He was two hundred years ahead of his time, says the writer.

COPIED.

ETERNAL LIFE.

The subject is of the deepest importance to every one. What if I had brought jewels to you to-day, a diamond and a pearl for every one ; each a diamond and larger than any ever seen before, all set in carved and wreathed gold worthy its luster, size and purity ? How eagerly you would listen to my words till the time came for a distribution. But I come bringing a gift infinitely more important, a gem of purer ray serene, and value greater than any merely dead stone can have. Even the gem of eternal life, the pearl of

greatest price, of higher worth than all earthly things, the pearl of the life of the living God, which He gives unto men through His Son. Will you receive the gem? Will you wear that pearl in the heart, in the name of that Son, the life-bearer of life unto men? I urge you to receive the infinite treasure now. Or if I could teach you a lesson by which you could live a life of unremitting health, in the enjoyment of all the exemption from disease, and have all the bloom of life for a hundred years, you would accept it at once and all would want it. Now I offer you eternal life.

EXPERIENCE OF REV. ASA MAHAN, D. D.

Dr. Mahan was a man of broad culture and deep piety. His experience in the Christian life is strong evidence in favor of the attainability of perfect holiness in this life.

“In regard to my experience,” says he, “as a Christian I would say that my experience had two characteristics, a desire to be free from all sin of every form and to be entirely consecrated to the love and service of God in all the powers and susceptibilities of my being. In this state I visited one of my associates in the institution and disclosed to him the burden under which I had been so long. I asked him if he could tell me the secret of Paul’s piety and the strange contrast between his experience and my own. Our conversation turned upon the passage, The love of Christ constraineth me (or us); and while reading my heart leaped up with the exclamation, ‘I have

found it.' I will not attempt to describe the effect of that vision upon my mind. My heart melted within me and flowed out as water. The heart of stone was taken away and a heart of love and tenderness took its place. From that time I have desired to know nothing but Christ and Him crucified, and the knowledge of Christ has been eternal life in my heart."

EVAN. MESSENGER.

WHY NOT BE AGREEABLE AT HOME.

Who that mingles with the world and sees and takes thought that does not see in many families that un-called-for moroseness, dullness, indifference to common politeness, and even roughness, growing out of want of family culture. Parents send their children to school to have them learn that they may be qualified to go out into life's associations, be and help others to be like agreeable and thus make life's association enjoyable and agreeable. But what about home life? If home culture is grossly neglected as it is fearfully in many families; how awkward it is practiced by members of that family; our habits abroad are moulded at home. Then let children be courteous and kind, speaking kind one to the other; parents courteous toward the children, answering them politely and not with a mere grunt, as some do, setting the example to their children. Just as easy to be polite as rough one to the other (If you please; thank you, etc.). This family culture must begin in the heart to be permanent and practiced as a principle. Inward and outward culture

is much needed and to be practiced, and we would be the happier for it. OUR MONTHLY.

EXPLORERS AT JERUSALEM.

Modern explorers at Jerusalem have gone down through and down the accumulated rubbish of centuries, and report finding here blocks of finely dressed stones, supposed to be parts of Solomon's Temple. The once famous Temple of Jerusalem is now with the things that are gone; with all its splendor and greatness. It had its day and with it passed away.

The half has never yet been told,
Of love so full and free.
The half has never yet been told
The blood that cleanseth me.

Santification is by the blood, through the belief of the truth, and when believed, the truth must be believed, for it is on that the whole thing rests. And this is the confidence we have in Him. If we ask any thing in accordance to His will He heareth us, and if we know He heareth us whatsoever we ask, we know we have the petitions desired of Him. The New Testament teaching is that santification is divine work wrought in us. Webster says it is a work whereby we are made holy.

What we have felt and seen,
With confidence we tell
And publish to the sons of men
The signs infallible. EXTRACT.

A WALK WITH JESUS.

A walk with Jesus on a Sabbath long ago, two men, Cleopas and another man, walking from Jerusalem to Emmaus. They were disciples of Jesus. They had seen Jesus in the Judgment Hall before Pilate. They had seen him crowned with thorns, and bearing so patiently the cruel treatment of his enemies. On the last Friday they had seen him shamefully crucified by men who hated him. They had seen the face of him they loved so much lain in the tomb with the great seal of the Roman Governor put upon the stone of the tomb, so that no one dare open it. They thought, indeed, for the time being, that their best friend was shut from their sight, forever. But this Sunday morning they had heard things still more strange. That certain women had went early at the dawn of day to the place of burial (Joseph's new tomb) and found not the dead and crucified Christ, for He had risen. It was of these things the disciples were talking, and seemed sad and disappointed. O, said one, I do not understand it, I thought He was going to do so much for us; I thought He would be our King (it was the prevailing idea that Christ would set up a temporal kingdom), but now it is all over and He is crucified as a common thief and these chief priests and rulers will do as they please. While they were talking thus, Jesus came and joined Himself to them, and said, Why are you thus talking and sad? Cleopas said: Are you a stranger in Jerusalem and have not

heard of those things that have happened here these days? Jesus replies, What things; O, fools and slow of heart, all that the prophets have spoken. Then He began and expounded unto them the Scriptures, the Bible we read together so often, that they wondered they had not before understood, and they said, Did not our hearts burn in us while He talked to us on the way. And so enamoured had they become they prevailed on Him to tarry with them overnight, and while at supper, He brake bread with them as He was accustomed to do, and in that act they knew Him and He vanished out of their sight and they went back to Jerusalem the same night.

EXTRACT.

QUARANTINE YOUR HOUSE.

You must quarantine against immoral literature. This is a deadly poison. It comes in various attractive disguises. Exclude it as you would the germs of a pestilence. The best remedy, supply with a good and wholesome literature. It is as easy to have good literature as bad, to read good books as bad, and more when the habit is formed for reading that which is true, and will hate the idea of fiction. For one to sit down and suffer themselves in a long harangue of nothing; when you wake up as from dreaming that you can't interpret, why dwell upon it; you can make nothing from it. Fiction is untruth and that makes it near lie as any thing can be, so near it can't be called truth, then if it is not truth it is untruth. It is a great piece of folly to spend time in a foolish yarn

because it is smartly told in some style of language or witticism. A pity in my estimation that the world should put such an estimate upon what it calls smartness, bright, quick witticism ; not sound strong mindedness, but the reverse, is what we depreciate and condemn.

ORIGINAL IN PART.

HOW TO MAKE HOME HAPPY.

To make home duties of the first importance, not to dispise the very smallest, but to perform all as in the sight of Him who has said, They that seek shall find. To think of the happiness of others, and to make them comfortable is the best way to increase our own. This is the divine plan ; all report it good who have tried it. God has given to every individual the means of being as happy in this life as his condition here will justify if he (the creature) will obey the divine plan. No one that will understand his relation to a fallen state can expect unalloyed good in a world that lies in sin and is under condemnation. The great wonder rather should be, why are we in so favorable a condition seeing we are in a state of guilt and condemnation and subject to be summoned to the tribunal at any moment? Here is the grand plan, God's plan : get forgiven for all our sins, stay forgiven, sin no more and make this the guiding plan of life ; do unto others as you would they should do unto you. This rule carried out strictly will make families, individuals and nations happy. Try it.

A GLORIOUS REVIVAL.

Habakuk, 3:2. This is an admirable prayer, O Lord, revive Thy work;—so far as we know God's redemption work is the greatest work in the universe. Some six thousand years ago God commenced this work amongst men; when there was no eye to pity nor arm to save, His eye pitied and His arm brought salvation to him. Help was laid on one mighty to save. The great redemptive work so far as Christ, was complete when the soul's piercing cry was heard from the middle cross of Christ on Calvary, announced by the dying Savior: It is finished. Long before this event souls were saved through the redemptive plan as they are now. For here from the days of Abel there were acceptable sacrifices brought to God, and Enoch the seventh from Adam walked with God, for God took him and he was not. So we see that the plan of salvation in origination was designed of God to reach the condition of the human family both before Christ's coming as well as after.

CHRIST OUR EMANCIPATOR FROM SIN.

If we will look in Genesis, 5 and 2, we find language like this: The seed of the woman shall bruise the serpent's head, and his (the serpent's) seed shall bruise the woman's heel. Here it seems was the first dawn of hope for a fallen world. After that the happy pair had transgressed the law of God and on

them the penalty had fallen. The seed of the woman here is Christ born of a woman, and the serpent (the devil in disguise), his seed (the wicked) to bruise the woman's heel, not a vital part, from the heel wound recoverable; but the head wound, the seed of the woman, Christ, was fatal to the devil. So we see by faith this promise was received, believed and acted upon. Adam taught it as in Abt. Enoch, seventh from Adam, lived three hundred years in the faith that in the fullness of time deliverance would come, for the human family is now in bondage, sold under sin, Christ in due time to be our emancipator.

From the first utterance of this promise the patriarchs hand it down till it reaches the prophetic age, when they take it up and set it forth in the most glowing colors. Isaiah, Jeremiah, Hezekiah, Job, Daniel, Elijah, Elisha and the Psalms. The great burden of the prophets was Christ, the seed of the woman, shall bruise the serpent's head, as set forth in the text and his, the serpent's, seed should bruise the woman's heel, do her harm, but not to destroy. So we find it recorded in the Book of Hebrews, 2: 14: Christ came into the world to destroy the works of the devil, and to deliver all those who, all their life-time, were in bondage from the fear of death. So we see this solution refers right back to the text. The seed of the woman (Christ) shall bruise the serpent's head. Hence we hear the excellent language of the apostle: Thanks be unto God, who giveth us the victory through our Lord Jesus Christ; and again, O death, where is thy sting, and grave thy victory, where? So we find

death swallowed up in victory and at last man restored to all we have lost in our federal head.

But not only are we restored to what we have lost by the fall, but we hear the apostle Paul talking about the great concern he had for the recompense of reward. Paul, is it not enough after that you have gotten your sins forgiven and restored again to the favors and approbation of God and the promise of heaven and eternal life? Surely that is most glorious to get back to God and heaven on any terms whatever, but I have heard you tell so much about what you have suffered in the conflicts you have had with the world, the flesh and the devil, about the number of stripes on your bare back — was it forty, save one (thirty-nine), then five times repeated, that would make one hundred and ninety-five lashes with a single lash, but we learn the Roman thong to whip with had five additional thongs attached, with leaden weights attached to each thong to make them more afflictive; so when you had five times thirty-nine, or one hundred and ninety-five, and to that five times for the five thongs, will make the round sum of nine hundred and seventy-five wounds inflicted on your bare back, which you bear about on your body as marks of the dying of Christ for sinners.

Well, dear old saint of God, how did you nerve up yourself to endure such suffering? My grace shall be sufficient for your day and trial (bless God for that), and besides all this, we read how often you were in straits and want from hunger and cold, stoned and dragged out as dead, in straits from robbers and perils

on land and sea, in shipwrecks and prisons, all of these often occur.

And finally as if you had not left for a testimony of the worth of the gospel a sufficiency of suffering, you at last put your head under the Roman executioner's ax; and while the world has rolled on and measured periods and decades since the Apostolic ages, yet the battle still rages, and as in your day and as you expressed, fightings without and fears within, so it continues with your prophetic language 'as true now as when you uttered it. The world will grow worse and worse as the end approaches. The devil will and does know his time is nearing when he will be consigned to his own native hell; and Christ's kingdom shall come and His will be done on earth as in heaven. Amen.

Under the head of our text as in Gen. 5, and 2, we find the necessity of our emancipation, for there we find our enslavement to sin and the bondage of death, and from which without an emancipator there was no hope of deliverance, but in the very setting forth of our bondage there is the springing up of the hope of deliverance, though dark and mysterious in its incipient beginning, the further it is traced the stronger the light that is reflected, until it ultimately flames up into a grand and glorious illumination of heavenly light and glory, the light of which where it has shone has made glad and happy all on whom it has shone, and delivered all that were bound in chains of darkness and set at liberty those that were held as hostages in their graves for the forthcoming of our great emancipator, Jesus the Son of God, who in the dark hour

of our bondage in sin pledged himself in due time, would come in triumph over the world, flesh and the devil and leave the track of his chariot wheels deeply engraven upon the graves of all his enemies.

SPIRITUAL STRENGTH.

The apostle Paul prayed for his Ephesian brethren with might by the Divine Spirit in the inner man. This was what they needed and what the apostle desired for them. These brethren were just like thousands of us believing in Christ to-day and the apostle saw where they were and what state of grace they were in, and knew well. He says he would have them to be strong in the Lord, so as to be enabled to the effectual resistance of the common current of evil in the world. This is where every Christian should stand, to be able to resist each and every influence that is in any way antagonistic to a well defined religious life. The Christian should so carry within himself, so much of the Holy Ghost that will enable him at all times to define himself as a true disciple of Jesus Christ, in the sight of God but in the sight of man and angels. He should not only hope to be a fully developed Christian but to see to it he is so from the conclusive evidence by the spirit of God that he is and that he feels and knows that the blood of Christ witnessed the fact.

SPIRITUAL WANTS.

That we are what we profess to be and that we do not at any time put on any more than we are, and if our lives don't measure up to the standard of what we would have them, let us be honest before God and men, confess truly our state and don't try to dissemble, knowing as we do that Christ knows and our honest confession and acknowledgment will profit us more than all dissembling and hoping what we are not. God only can give us the strength we need and He wants to give it to us and when we want it and get in dead earnest to have it we will soon have it, as in the case of Jacob at the ford of Jabbac when he was leaving Laban his father-in-law, with whom he had dishonestly dealt, and he heard his brother Esau was coming to meet him with a large company to take revenge for cheating him out of his birthright. Now he was in a strait and between Esau in front and Laban, his father-in-law, in his rear. So in this strait Jacob prevailed with God. Now, when a Christian wants a great blessing or a sinner pardoned, let him put himself in like strait and he will succeed. It is life or death.

THE INDUEMENT OF THE HOLY SPIRIT.

Conversion is one thing; the power of the Holy Ghost resting upon us is another (for Christian life and services). Many neglect to look for and pray

for this great blessing and hence many Christians have no abundance of life. At the close of Christ's life one thing He told His disciples to look for was power. That the Holy Ghost would witness that power. Hence Christ's words, when he is come he will guide you into all truth, he shall take of Mine and show it unto you. Two women told me they were praying for me; asked them to come and talk with me, and they prayed and poured out their hearts that I might receive the Holy Ghost, and there came a great hungering into my soul, one day in the city of New York. I cannot describe it, I seldom refer to it, is almost a too solemn experience to mention. I had to cry to him to hold his hand. Paul had an experience that he never revealed in fourteen years. O, the sacredness of such; all who have felt this holy power are at a loss to know how to tell it. MOODY.

THE PREACHER AND THE POST-BOY.

At a country inn on one of his journeys Mr. Capers had stopped for the night after a hard day's ride. After supper he found a lad sitting by the fire, thinly clad, with a look of anxiety in his face. The proprietor of the house said to him, "John, if I were you I would not go to-night." The little fellow began to shed tears and said, "Why, you know I must go." Mr. Capers asked what John's business was, and was told that he was mail carrier, and had to go twenty-one miles that night, and that he had no other clothes than those he had on, and they were thin cotton.

The night was bitter cold, rain and sleet falling. Mr. Capers told him he would freeze if he went. But the boy shed tears and said, "If I don't go, I shall lose my place and my mother and sister will starve." [This was afterwards Bishop Capers of world notoriety.]

Shortly after the mail carrier who brought in the mail that the boy was to take, came in and threw off a bearskin coat saying, "If the boy goes he will never get over the swamps to-night. Mr. Capers said to him, "What will you take for that coat?" "Eight dollars, just cost." The money was handed to him and the boy given the overcoat, that left the preacher twenty-five cents to pay his fare and get home, but before he got home a man gave him twenty dollars, so you see his liberality was rewarded.

SELF-HEALING POWER.

The following Scripture is plain and clear that God will heal the sick in answer to the prayer of faith. "Is any sick among you, let him call for the elders of the church and let him pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up." Jaras. 5: 14, 15. First I want to praise the Lord for showing me light on this portion of His word. It is not God's will that His children should suffer all their days with bodily afflictions. There may be rare instances where the Lord is glorified more by the protracted illness of a holy sanctified child of His than He would be if that

one was healed immediately by divine power in answer to the prayer of faith by a church that is fully and wholly sanctified. We must remember that our God is a jealous God—that He does not want his Church, when they are sick, first to visit the unbelieving doctor as the principal and only agency for health, not that He would have us utterly ignore the doctors of medicine, but that He would have us to know there was a God in Israel, and that our bodies as well as our souls are His. He would have us to make use, first of all our common sense, the simpler remedies at hand. Then let the sick pray to God to bless these simple remedies employed and give him health. If that be a truly sanctified soul he will rest assured God will hear him, and if that is the prayer of faith, God says it shall be answered. You shall be healed, unless your set time to depart is come, in that case, of course, you must die.

For there is just such a time that must come to us all, but need not spend all our days here in pain until that time comes, while there is a Great Physician in Israel who truly has power to heal all our diseases of soul and body. For nothing is too hard for Him to do. All power in heaven and earth is His and He lives to exercise that power in the highest and best interest for His own sanctified children. But there may be one who cannot exercise in public. Pray on; then let him or her call for the older and more experienced members of the church and let them pray for the sick, anointing him with the oil or use some remedy and ask God to bless the same to their recovery. Need not

await for some high dignitary of the church to come, but the humble believer, the holy ones of faith. Here is the experience of a brother: "I had been under the doctors for eight weeks. Their medicines would not act, they began to despair of my recovery and indeed I thought my time had come. I was not afraid to die, yet I had a wish to live, for which I prayed earnestly that I might get well, and had the evidence that my prayers were heard; when I told my doctors I should not need them any longer, they took it that I was out of my mind and so did my wife, but I did it nevertheless; I spent that night in meditation and prayer.

"The next morning a sister came in to pray for me saying she felt impressed that she should come over and pray for me and tell me to look to God for healing. She said it was a great task for her to do so feeling she was but a poor, illiterate woman to come and pray for a preacher. She knelt by my bedside and my wife with her. I had often heard that sister pray, but never as at this time; while she was praying a strange feeling thrilled my body from my head to my feet. It was made plain to me my disease left me at that moment. Praise the Lord. From that time I began to mend and soon was well."

This brother was a man of God full of the Holy Ghost and a well-posted evangelist that had been a successful laborer in God's Church in saving souls. He lived about ten or more years after he was healed to tell the story of God's power to heal, and the power manifested in healing as in his case and many others. I have already stated you need not wait for the

preacher, presiding elder nor bishop, nor any one more than some humble, honest, true and devoted servant of God that can pray in faith and the work may be accomplished, for all that will believe. Praise the Lord! Hallelujah, to God and the Lamb for salvation soul and body; soul and body shall His glorious image bear.

EXTRACT.

WORK FOR ALL.

God has not only created us to have and enjoy the good things, but God intends we should use what we have and assist in blessing others. God has a specific end in view in the creation of every one, a special work to be done, and a place to be filled by you, my brother or sister, that can not and will not be done by any other. Hence Jesus says: "Go work this day in My vineyard, whatsoever thy hand findeth to do do it with all thy might" (not somebody's else might). Industry and thrift go together ordinarily in this life; while the sluggard cries a little more sleep, a little more slumber and more folding of the hands to sleep, poverty and want is at the door as an armed man. This is not an occasional experience, but the result of a universal law from which there is no escape. No industrious, sober, provident man that is healthy and active need ever know the pangs of want or extreme necessities except in case of famine or some providential circumstance from which there was no escape. The field of sloth, the vineyard of him that lacks understanding, preach to us all with emphatic language. The Church too should take warning here.

EXTRACT.

EASTER MEDITATIONS, BY REV. H. COOK.

Amidst the onward rush of ages, God's Holy Anthems take on a sweeter melody. The song of the Resurrection bears with it a greater significance to the world than it ever did before. The breezes of nineteen centuries have swept earth, sea and sky, since the morning when ere the light breaking upon Jerusalem, the silence of a tomb outside the city's walls was broken and its precious inmate calling around Him His own power, snapped the fetters which bound Him, rose triumphant, conqueror of the grave.

On that Easter morning He who had lain in the sepulcher, Jesus the Christ, was known only to a few. A few holy women came to the sepulcher very early in the morning, bringing with them spices and precious ointments with which to anoint His body. A few faithful disciples met in secret for fear of the Jews, conversed together concerning Him whom they loved, but by the masses He was regarded as an impostor. Now after more than eighteen hundred years have passed away, how changed the situation. At each recurring Eastertide, amidst the glow of that first day of the week, that first Sabbath after the full moon and the vernal equinox, seemingly with her great throbbing heart thrilling with joy, comes and gathers about grave kings and queens, princes and statesmen, men of high estate and humble birth, turn their eyes tenderly toward that tomb; aged men and women, young men and maiden speak with joy of Joseph's sepulcher. By faith they see the stone rolled away. They see

Him who for three days lay in the embrace of death, awake, snatch the crown from the brow of death, rise in garments of victorious splendor, ascend in glory toward the heavens.

Little children scarcely old enough to comprehend the situation catch the inspiration of the glowing theme, and with glad hearts rejoice because Jesus has risen from the dead. The Church of God throughout the world, in city and plain, mountain and valley, hill and dell, from ocean to ocean, from continent to continent and the islands of the sea, break forth in one grand chorus, Jesus is risen and gone upon high! Why this difference? The once despised, but now universally indorsed and sought after and worshiped of all nations, what has produced this change,—the established fact of His resurrection beyond all contradiction.

Had the story of the resurrection been merely fabulous, it would have been lost sight of ages ago. It could not have stood the solid tests, the careful siftings of nineteen hundred years had it been a mere myth. The observance of Easter by the world, is one of the evidences which vindicate the fact of the event which it commemorates. To this end Christ both died and arose again, that He might be Lord both of the living and the dead. His resurrection from the dead is the grand foundation of His holy religion, for if Christ be not risen, then is your faith vain, ye are yet in your sins. But now is Christ risen and become the first fruits of them that slept and that do sleep. The story of the resurrection is

told, the grand jubilee has gone forth to the ends of the earth. It vibrates the chords of eternity. It tells of a crown, a mansion, eternal glory waiting. It vanishes all gloomy fear and brings with it a blessed reunion on the bright eternal shores of immortality it brings to us. As He rose we shall rise also, as He ascended we shall ascend also, to reign with Him the king of glory forever. *Hallelujah, amen.* Let angels and archangels, seraphs and seraphims, cherubs and cherubims all join with saints upon earth to praise and adore the name of Jesus. Blessed name!

EXTRACT FROM WAY OF FAITH.

The Sinners' Last Call — From Way of Faith.

Sinking, sinking, sinking, sinking,
Forever with demons to wail and to sigh.
Give Christ your hand while He's standing so high,
Or perish forever you will.

Your bark is all shattered and broken in twain
By turbulent waters of sin;
Then leap to the lifeboat, all else is in vain,
Awake and, poor sinner, step in.

'Tis Jesus that's calling, O hear His sweet voice,
Just now your poor soul He will save;
Your bark is now sinking, leap forth and rejoice
As rescued from hell and the grave.

Too late, O poor sinner, the lifeboat has passed,
O, list to the spirits' farewell;
A poor sinner lost through the fury and blast,
'Tis lost in the billows of hell.

I am come that they might have life, and that they might have it more abundantly. John, 10: 10. These are the words of Jesus and spoken concerning the Jews and also the Gentiles.

The sinner has no spiritual life, he is dead in trespasses and sins (Ep. 2: 1). Conversion quickens him, or puts life in him — all saved persons have life, but there are different degrees of spiritual life as there is of material. We see one person of very feeble life not able to be out of bed, not able to speak loud or take food, another is able to be around some, and still another man is able to do any or all kind of manual labor. This man not only has physical life but has it more abundantly.

How true this is spiritually, some who have been made alive, yet have only a feeble flickering life with no strength to accomplish anything for God and religion, others have a little more life, while there are still those that have more abundant life and are able to do more for God. Now it is not Christ's fault that all have not this abundant life, but rather that all converted souls might have. He says, I am come that ye might have life and have it abundantly. Ample provisions have been made whereby we all may have His abundant life.

It is not because of any lack of God's mercy, neither that people do not have it, for the apostle (I. Peter, 1: 3) says, Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. So we see

that God's mercy is abundant. Nor is it the lack of God's grace for, the apostle says (Rom. 5:17,) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. So we see there is an abundance of grace. And not only so but this same apostle (I. Tim. 1:14,) And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. But there is a prerequisite of this spiritual life, and that is stated by the Prophet (Isa. 55:6, 7.) Seek ye the Lord while He may be found, call ye upon Him while He is near, let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord and He will have mercy upon him, and unto our Lord who will abundantly pardon.

This abundant pardon must precede the abundant life. No man can be made alive in Jesus Christ till all his sins have been forgiven him.

But how is this abundant life imparted. The Apostle says (Titus, 3:5, 6), Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Savior. What are some of the elements of this abundant life? First. Abundance of peace. Second. Abundance of truth. Third. Abundance of joy. Fourth. Abundance of satisfaction. Psalms, 36:8: They shall be abundantly satisfied with the fatness of Thy house and Thou shall make them drink of the river of Thy

pleasure. It is only this abundant life that puts us in the possession of the fatness of God's house, and it is only when we have this abundant life, that we drink of the river of God's pleasure, and nothing less than eating of the fatness of God's houses and drinking of the rivers of his pleasure, will satisfy the demands of an immortal mind (soul). End of an extract of the Way of Faith, paper published in Columbia, S. C., by

L. L. PICKETT.

MISCELLANEOUS TALKS.

This episode is now added to what I have written in the way of completing my work, which I see I must bring speedily to a close—my constantly declining health admonishes me. I have been waiting for an increase of physical capacity, strength of body and mind; but am made to doubt I may not have them. The matter is submitted; I ask not to stay where storm after storm glides over the way. A voice says, What is your life — a vapor that appears for a little while and then passeth away. What fearful events hang upon these fleeting moments that come and tarry not; but they are big with meaning; while they originate here they are earth-born, but fly upon the wings of time, but as they fly they breathe a sentiment; they return no more to warn you. Other moments may succeed these for a time and breathe the same breath of warning for the time.

But, fellow mortal, where art thou? Prepared or unprepared to meet thy God? He waits in great mercy your work to perform, and peradventure you

may be entirely ignorant of the importance of that. Hast thou a soul to save? Hast thou made peace with God? Do you know that God says to every son and daughter of Adam that He is angry with the sinner every day, and you do not know the day nor hour that God may call you to judgment. Poor sinner, what will you do? You have time, and mercy has been lavished upon you. Moments have come and fled, and in your heart you have said more than once, yes. I know these have been your thoughts on some occasion, perhaps at a funeral or under some influence for the time being. But how is it with you now, dear fellow mortal? The time may be near when your last warning may come and before the Judge you must stand prepared or unprepared. O, fellow traveler, to the bar of God how stands the matter between thy soul and God. O think before you die.

Will your voice of wailing, with the rich man lost in hell with the millions, crying for one drop of water to cool his parched tongue, be heard? Thank God, such is not your sad state yet, dear sinner, but doubtless it is and will be the case with millions, unless they repent and turn to God. Thy day, dear one, is far spent, perhaps, and the night of death is near at hand, the grave is ready, a moment may send thee into eternity. If thou diest out of Christ thy soul can never see light, but darkness and eternal despair will be thy inevitable doom, world without end, amidst devils and damned spirits and howling demons. Hear it, ye crazed and hell-bound, will you stop till I

put a thought into your thinking minds and see if I cannot by the help of God's grace save some of you from the awful fate that awaits you, unless you see your danger and flee for a refuge and lay hold on eternal life, for one or the other will be your fate, as sure as fate. Which will you have, a happy home in heaven with glorified millions, or howl forever in the smoky caverns of eternal despair?

Dost thou not wish to be happy forever, dear fellow-mortals, and that happiness and heaven are inseparable on earth and in heaven, and that sin and misery are equally inseparable in time and eternity? Will you awake, dear one, call upon God, as now you can? He is just as ready and willing to save you now as He ever was or ever will be, and says: Behold (take notice) now is the accepted time and the day, I will save you if you will have Me. If you will not let Me save you the devil will, but he will not save you in heaven. He will never be as nigh heaven again as to look into it. He lost it by his pride and folly as you are doing, sinner, while you are staying out of Christ. If you are the Lord's you are doing God's work, and if the devil's, you are doing his work, sinner, which? Christ is waiting your decision, dear brother. If you are a backslider He is waiting your return. Behold, I stand at the door and knock, if any hear My voice I will come in and sup with him and he with Me. Do you know, sinner, the devil is deceiving you, the reason you won't go. See it, will you?

In the 83d Psalm we read this language, The fool hath said in his heart, there is no God. Then

in the 69th Psalm we hear one crying out saying, Save me, O God, for I am come into deep waters, I am sinking deep in mire where there is no standing. The floods overwhelm me. How are we to reconcile these two adverse states. One maker, himself independent of God, and the other owns that God, and calls upon Him for help and deliverance. Here by the Bible is the only and most sensible solution of the enigma. There is a devil in the Bible, that is to say, that his character is developed there and he is there to stay until God's appointed time to take him out and put him in his own place with all the nations that forget God. The Bible says the devil is a liar and his business in the world is to lie and deceive the people. Hence, we see as above, one declares there is no God and the other that God is, and calling upon Him for help. Now each of those persons are subject to the God they worship. The devil being a liar makes his subjects believe there is no God but himself, so we see the devil's presumption is his success. Christ only foiled him when he wanted to give Him all the world.

Now, dear sinner, perhaps you may not be blinded by the devil as the fool, yet enough to be kept ignorant of your God that you hold as the God of the Bible. The devil believes and trembles, says the Bible. Sinners believe but don't tremble. Why does the devil tremble? Because he knows his destiny. But the sinner don't see himself, the devil blinds him. If you could see yourself as the devil sees you, you would cry as the man in the 69th Psalm: Save me, O God, for I am come into deep waters and sink in

deep mire where there is no standing. Hold, sinner, till I talk to you a little here. Satan is your enemy; we need not stop to say why he is a liar as we have shown by the Bible, and you as a believer of the Bible are believing the lies, and as long as you do it you are a disciple of his, and in every sense subject to him; and as sure as he is a devil and you live and die in his service as a disciple of his, you will as surely be lost, and had as well make up your mind to your fate; better do it if possible than to flatter yourself that you will be saved, and cry out in death, Lost, lost. One is almost ready to say a sinner that will not repent deserves hell.

A soul is in as fearful a certainty of ruin as the Bible can give utterance to. Now, then, dear fellow traveler, let me urge you not to stand as you do accusing Satan for being a devil to deceive you. If you were within one hundredth part as sagacious for the salvation of your soul as Satan is to destroy it, you would be a Christian as soon as you could make the prayer of Peter, when he found himself sinking and cried, Save, Lord, or I perish. Mark this prayer. (It was, Save, or I am lost.) He was sinking in the sea when attempting to walk on the water to Christ. Did Christ save him? Yes, by putting forth His hand. Why did Christ save him seeing it was a presumption in him to think he could do as Christ did? And yet he did till his faith failed him, and because it is written, Whosoever calleth upon the name of the Lord shall be saved, whether by land or sea, if in faith he call. You will notice in Peter's prayer, he saw

himself sinking. See then the strength of his faith. Now, then, whenever a soul sees himself as inevitably lost as Peter saw himself when he was sinking, he can believe he had but a moment and that moment was successful. God can save in a moment. Now let me say here, God wants to show every individual their time and condition here, and if they will go to Him, as He tells us, in earnest sincerity, He will do it for each and all that do truly repent and turn to Him; save all who call upon Him, as He has said: It shall come to pass that all that call upon the name of God shall be saved.

When the sinner sees himself as God sees him it won't be long ere he will call upon the Lord as did the Philippian Jailor: What must I do to be saved? and as Isaiah when he saw himself in his true state before the Lord touched his lips. He cried, Lord, I am an undone man. He saw himself in a state of nature an unconverted man. Now if the unsaved would call upon God as He has told them to do He most unquestionably would show them their true condition, for He says, in the day we seek Him with our whole hearts He will be found of us. O, sinner, better do what God wants us and save our souls than to weep and cry as the rich man in hell, for one drop of water to relieve his burnings in these flames.

Let me relate an incident read and accredited. An old preacher stopped where there was an interesting little girl and made this contract with her, that she would go aside for a given length of time every day and say, Lord, show me myself. Making this promise

she doubtless felt her obligations to perform the same and in the performance of this obligation the Lord showed her Himself, and in that revelation she had a view of herself in a state of nature without God in Christ coming between her and the claims of divine justice, which is the natural state of all unconverted persons. She sought and found the Lord, and the Lord converted her. Now, could every unconverted person see themselves in this light they would naturally cry for mercy as any person would to find themselves in imminent danger and no one to deliver them. But Satan hinders, for he has the power to hinder and deceive, but not to compel. O, Lord, open the blinded eyes of poor, unawakened sinners that can and do neglect the salvation of their souls as though it were a matter of no importance, but putting the world in importance to the salvation of their souls,—Satan hardening their hearts by the deceitfulness of sin.

YE ARE MY WITNESSES.

As I am now closing out my thoughts upon the subject of miscellanies, which seems to be like the feeding of an appetite insatiable in its nature, what shall I say in regard to the subject of witnessing for Christ? Am I a subject of converting power to become a witness for Christ, and what am I to witness to? A witness is one who is called upon to testify to all he knows about a case that may be on hand when testimony is necessary to establish a fact where that fact needs support, and the fact to be established is of vital importance involving the destiny of an

immortal soul. First witness, dear old Brother Job, almost as old as when the morning stars sang together and the sons of God shouted for joy. What have you to say about God in the redemptory plan of God's salvation? I know that my Redeemer liveth. Ye, Job, that's very emphatic language for one as far back as history puts you, before reading and writing were known and tradition was the only source of information. But is that all, dear old brother, we like the emphatic language you speak. And that He shall stand at the latter day upon the earth, and though after my skin, worms destroy this body yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me (this must be after the resurrection or in the millennium). This then is Job's prelude to his declaration of his knowledge of God. O, that my words were now written; O, that they were printed in a book, that they were graven with an iron pen and lead in the rock forever (Job 19, 23 to 27). Who can read the emphatic language of Job here and doubt for a moment the inspiration under which he speaks, both experimentally and prophetically, when he shall see his Redeemer as He shall stand at the latter day upon the earth, and he would see him for himself and not the hearsay of another.

This the testimony of one whom the Lord calls His servant Job.

Ye are My witnesses, saith the Lord, open thy mouth and I will fill it. There is not a name from Genesis to Revelations in the Bible, but bears testimony either

negatively or positively to the divinity of the Bible. But what I set out to present was and is the living testimonies to the clear evidences of spiritual power, both in awaking, convicting, converting and sanctifying of souls. Who and where and how many that are at all times and on all occasions ready and fast witnesses for Christ in pardon, regeneration, sanctification and holiness? We don't mean the result of a protracted meeting that has been run till the Church is revived, but we mean the normal state of the average church as she lives away from rival influences. Who is for Jesus? Not by rising to their feet or holding up their hands, we have seen that tested. All that are Christians rise, almost the entire mass was up, and quick, too; the meeting progressed and testimonies called for as witnesses for Christ. If you can say now that you have the evidence that you are a child of God, ye are My witnesses, says Christ. Sing, brethren. They sing heartily. Who will be the first one? All silent. Finally a brother or sister drag up with a sigh, as if it were hard work (and so it is when we undertake to talk for Jesus without His spirit), talk and sit down, feel some better, and wonder they didn't have more liberty — silent — sing. Another testifies with a little more liberty, as though a conflict had been on hand; a few more speak at broken intervals. The preacher looks at his watch and announces the time is up. The congregation looks cheerful, we receive the benediction — all up, quick. Now listen for the testimonies, but on which side, the negative or positive for Christ. Surely this

church needs a revival. The Lord send it. O, Lord, revive Thy work, in the midst of the years revive us. This the prophet's petition needed the world around till Thy kingdom come and Thy will be done as it is in heaven, so on earth. Amen.

Fight on, fight on, servants of God, don't let a dead church discourage for a moment, nor a few backsliders nor scorers intimidate. But rather let the soldiers of Christ put on the Christian armor anew; go forth to mighty conflict. Lift up your eyes, ye disconsolate, see your dying Lord, on Calvary spiked to the cross, hands and feet, see Him prostrate in Gethsemane bleeding, groaning, dying. Shame on such followers as are not ready to go at God's bidding, if it were to the end of the earth! Hallelujah.

The poet catches the true idea when he says: Awake my soul in joyful lays. Another one exclaims: Awake ye nations under ground. If there is a truth that remains to be told, there can be no greater than this present world needs awakening don't mean in any other sense than a religious one. If there is one portion of God's word truer than another, it certainly is, there is a devil, and he has so blinded the minds and hearts of the people in common that they can't see that they are going to hell as fast as time will let them and bear them on. The question arises, Do they know it? Answer, only in part, in some vague sense. Why, the devil has got them so mystified that, in Bible language, they can't see afar off, and the worst is they don't know the worth of their own soul. You see they put everything above their souls

in point of value, so whatever they seem to think of the most value they attend to that and neglect their soul. What will it profit a man to gain the whole world and lose his soul? Is the world worth more than the soul? If in hell which is worth the most? Say.

EXTRACT FROM A LETTER.

I'm drinking at the Fountain,
Where I ever would abide,
For I've tasted life's pure waters,
And my soul is satisfied.
Your sister saved, sanctified.

ARE WE WITNESSING FOR OR AGAINST JESUS?

Had one a good title to a million of worlds like this, he would give them all to get out of Dives' hell if he were in it, and he would hasten away to do what Dives wanted done, — keep his brothers from going there. But experience here makes it too late. If the living will not be warned by the fate of others they must experience the result. Better do as one wise man did when he saw the folly of others. He said, As for me and my house, we will serve God. I was once fearfully afraid of hell, but it's all gone now. I will tell you what took it away, — it was the blood of Calvary. Hallelujah. This seems to be a remarkable busy time and age of the world for devils (they are legions); their time is growing short. But God's hosts are rallying. The warfare is raging and the time of its duration is nearing, when devils and demons

must take their appointed places for which they are held, when the millennium glory will have rolled up and the devil will be no more a terror to the Church but will be bound in his native hell to pay the penalty of deceiving souls for ever. Hallelujah, Amen.

OUT OF EGYPT INTO CANAAN.

Now again, we have left Israel's host in the wilderness still under training for the promised Canaan, but still in a murmuring against Moses that causes Moses to be angry and smite the rock with a feeling of anger. We would think from the reading that God was, too, offended at Moses, and by it forbid Moses even to cross the Jordan, but must be buried in a mountain. God buried him and no one knows its whereabouts. Then Joshua succeeds Moses, with Caleb, assistant. So Israel was marched to Kadesh-barnea, the place to cross the Jordan, and still the people rebelled and refused to go over, so God ordered them back into the wilderness, till they should raise up another generation that should go over and possess the land which Caleb and Joshua led over and possessed the land of Canaan. During the time Israel was getting ready to take possession of this land, hundreds of years passed, Israel was in bondage in Egypt, the heathen nations had possessed this land as pirates, and when Israel was to take possession of it those pirates were to be driven out. Hence the wars, as at Jerico.

But we have left Israel at the foot of Mount Sinai, and Moses angered at the scene he witnessed by the

people he had sacrificed so much for, and God's wrath now kindled against them that Moses had to throw himself between them and the wrath of God and say, "O Lord, spare them and take me." Here was love surely like Christ's. Because of this idolatry they had, it seems, to be held in discipline longer before they were ready to cross Jordan and enter the promised Canaan, and while detained it seemed that in the place of improvement under their discipline they grew worse and still murmured at Moses for bringing them out of Egypt to perish in the wilderness, and wanted to go back to Egypt to eat onions and leeks (vegetables) which they did not get in the wilderness, but the Lord still sent them flesh, making the quails so plentiful that they could take them to satisfy their appetites, and sent their accustomed food from heaven (manna); but all this did not appease them, so Moses was again angered at their wickedness and when they wanted water Moses smote the rock, and to appease them Aaron, their High Priest and Moses' helper, gathered up the gold they had brought out of Egypt and melted it into a calf, and when Moses came down from the mount with the tables of stone on which the law was written, they were all bellowing over their golden calf. But how is it now with modern Israel? There are to-day more idolaters in the world, and that too outside of heathenism, than there was in that host at the foot of Sinai bowing down to sticks and stones, selling themselves to the Seeker of the perishable things of the world (blinded by their great enemy the devil, but the people that do it

don't heed it though their Bibles tell it aloud, but they and their Bibles are so much estranged they do not hold it in memory, and if they are reminded of it as they often are by some servant of God, they readily assent to the truth of it, but go right along, and to ease their conscience say, I will attend to it after a while. The devil tempted your writer on that line, but the Lord helped me and I said to Satan, Not a moment beyond the present).

When Jacob went down into Egypt for sustenance in the seven years famine, we are told he (then Jacob, with his twelve sons and families) came out at the end of 400 years 400,000 strong (came out of Israel) under Moses their leader. They came out of Egypt under the blood of sprinkler on their door-post; their penitence was their cry for deliverance from under Egyptian bondage and burden of sin left behind, they were justified by their miraculous deliverance from their enemies left in the bottom of the sea; baptized unto Moses, their deliverer, in the sea, and now on their wilderness march by way of Sinai, and had they not have apostacised while at the base of Sinia, while Moses was with God on the mount receiving the law, they might have gone on at once to Kadesh-barnea, crossed the river of Jordan and taken possession of their promised Canaan given them in Abram before he had Isaac the promised seed. But because of their idolatry at Mt. Sinai while Moses was receiving the law on Sinai they clamored for an idol as they had been accustomed in Egypt.

FASHIONS REPUDIATED.

THE INFLUENCE OF HABIT. Every country has its peculiarities, habits and fashions, and some to a great extent partake of the same without knowing or even thinking why they do so. It is the fashion, and one has said, may as well be out of the world as out of fashion, so it becomes a fashionable necessity. Nevertheless there will be those who will not fall in with the common and almost universal habit. They, too, have peculiarities and withstand, and are ready to hold out to any extent against those that would impose a fashion upon them they are not willing to receive and wear, and the more universal the habit becomes the more vehement they oppose it. An age or ages may become necessary to bring about a radical change in a custom long in use, so that we have to go back perhaps a century or a half at least to get behind the thing we are driving at (beards and mustaches). Within the limits of the present century had one of our full grown beards made its appearance in a house of children and domestics they would have taken flight under the bed or some place for safety at the fright they would have received. Within our own recollection the sight of a man with a roll of whiskers an inch and a half on each side of his face was a mark of what was then taken for a gambler or blackleg. So we see what habit will effect in the limits of a life-time. Other habits equally common and in vogue then, would be a novelty seen now, a man in pantaloons reaching only to the knees, as the small boy's

now, with a large silver or metal buckle that would span a fourth round his knee. This was the fashion of the old English nobles; young Americans that are reputable become aspirants after the fashion now. Start a fashion and it will run itself, but will run down followed or let alone. But we are not quite through with fashion yet. The ladies, the Lord loves them as he does their children, but I doubt if he loves the so common fashion, the indulgence of which costs the destruction of so many of our prettiest birds to gratify that fashion. If angels have a representative it must be in the bird kind, for they move at their own option, and as to delicacy and beauty nothing excels them. Think of this, sensitive ladies and let this fashion soon die and save the millions of heaven's gifts in the variegated tribe of angels representatives, the beautiful birds.

As to the beards and mustaches they will be slow to depart, they will die as did the backslidden Jews when Moses marched them to Kadesh-barnea to cross the Jordan into the promised Canaan. They broke down, moral cowards, at the reports the spies brought over when sent to view the land and cities. Moses by command of God took them back in the wilderness to die and raise up better men and women to go over to the promised inheritance. These old beardy ones will have to die in the wilderness till they raise up a class that won't be demoralized at the thought of using the razor to take off the little batch already set upon the upper lip. You had best have these boys take it off while its growth is young and easy to exterminate, ladies, it may cost you something in after time to have it done.

A DESIRABLE THOUGHT.

Eternity. Of all thoughts that can interest the human mind, none can in importance excel the subject before us; it seems that the only significant idea that can be attached to it is an eternal forever, or as others have expressed it, world without an end, or a continued forever somewhere not in the present, for the Bible says, this world is to be destroyed and there is to be a new heaven and a new earth in which shall dwell righteousness.

AN EXPERIENCE.

I never could trust the Lord to heal me until I entered into perfect love that casteth out all fear. Praise the Lord for such an experience. It was then the Lord took me by the hand and led me out on His promises; and I was enabled to say, Lord, I am claiming Thy blessing by faith, I am standing on Thy premises and will stand there till death. And it was then the Lord came in His divine healing power, gave me the faith, and the work was done; my health began to improve, and I am enjoying the best health I have for years. O, that men would praise the Lord for His wonderful works to the children of men. I feel this morning that my all is on the altar, and the desire of my heart is to be led by the Spirit and to possess the mind of my blessed Savior, His faith, His hope, His love. I want to be just what my Heavenly Father would have me to be.

Dr. Payon said once : O, what a blessed thing it is to lose one's will ! Since I have lost my will I have found happiness. There can be no such thing for me as disappointment, for I have no desire, but that God's will may be accomplished. Praise God.

GOD TO JUDGE THE WORLD.

But the conditions of the future world : There shall in nowise enter there, that will defile, or maketh a lie. So it is to be a better one than this, and if so the people must make it better, for because of the wickedness of the people here, this world was once destroyed, and will be again for the same cause, so says the Bible.

For He made it for His own glory and the happiness of the people that inhabit it. But how will He judge the world and the people herein ? He says He will do it on the principle of truth, equity and strict justice, favoring no one more than another. But we must bear in mind that God will know all the secrets of the hearts of those He shall judge, and will award to each according to his or her merits or demerits, as each have obeyed the divine law, which says, " We should do to each other as we would others should do to us." This seems to hold us to the line of accountability ; we should bear in mind when this judgment day comes around it will be after the drama of life ends here, and we can not alter things then. The Bible says : " Then let the wicked be wicked still and let the righteous be righteous."

So it seems if there should be preparations for the judgment they must take place while we are on the travel of time here, holding in mind no work nor device beyond the grave. I am writing, dear brother or sister, youth, or old in years, not for earth's good or interest but with the hope I may help you home to God. [Will you come? A. N.]

ELIJAH THE PROPHET OF GOD AND KING AHAB.

There was a time when Elijah the Prophet of God prophesied there should be no rain in three years and six months — so at the end of the time prophesied Elijah showed himself to the king who had searched all the kingdoms to find him, supposing if he could find Elijah and put him to death that would stop the drouth. So when Elijah met the king they agreed that they would test the question of who should be the God of the nation, Elijah's God or the heathen gods, for the heathens had many gods. This question then was to be settled on Mount Carmel, and the heathen prophets were to first offer their sacrifice, and the sacrifice offered, which should be burnt by fire from heaven, their God should be the God of the nation. The heathens first offered their sacrifice, but no fire came down to consume it, so they let Elijah offer his, and when Elijah had put his sacrifice on the wood, and it was consumed by fire from heaven Elijah demanded that his God should be the God of the nation. So we see it comes to pass that a nation is born to God in a day. King Ahab was an idolatrous

king and kept six hundred idolatrous priests, all of whom must now be put to death as by the agreement.

RIGHTEOUSNESS TO DWELL IN A NEW HEAVEN AND
NEW EARTH.

Then, of course, there will be an end to this. It seems that God has never been satisfied with our sin accursed earth, since Adam and Eve took the sad lesson of disobeying God and handed it down to posterity. We can hardly think they had reached the second blessing state; had they, the conflict would have been a serious one. They would have yielded had it been at life's extremity, which they would have rendered up rather than entailed the curse upon the world as we have it. We are just surmising what they would have done had they foreseen the result of their action. But then God would have had the opportunity of showing to heaven and earth that he can remedy any evil that he permits to take place. If it were an evil, eternity will more clearly develop. (Hallelujah.) The poet seems to have caught the thought that it was all right when he said that earth hath no sorrows that heaven cannot cure.

O, what a blessed hope is ours,
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day. Amen.
Hallelujah!

GOD IS LOVE AND SO LOVED THE WORLD.

He gave his Son Jesus Christ to die that we might live and have everlasting life in heaven. God is trying by all means he has provided in the gospel to get the sinner saved. But He can't save them against their will. If they are so joined to Satan that they prefer to serve him God will let them do it. It is one of the things God cannot do to save a soul that won't repent, and if they are not saved then they are lost, and the devil's hell is the only place the Bible assigns lost souls. God's love takes all sin out of a soul, cleanses it, purifies it and makes it fit for angel associations, and as there is no work nor device beyond the grave, where but here can a soul expect to find purity. Here God will pardon, justify, sanctify and purify, make the soul as pure and holy as it must be when sin is all destroyed; in fact when sin is all destroyed there is nothing wrong and the Bible says the blood of Jesus cleanses from all sin (Hallelujah). Will you come, poor souls, out of Christ. Look along the line of eternity and see if you can consent to let others with your friends and sanctified millions enjoy the bliss of heaven, while you with howling friends and devils snuff the ashes of the dark and dismal abode of the damned for ever and ever.

JOHN THE REVELATOR SAW.

Come then and let me read to you what John the Revelator saw, which was revealed to him for you

and me to induce us to come to heaven, when Satan is trying to keep us away and listen to his lies. Hear it and there shall be no more curse, but the throne of God and the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads, and there shall be no night there and they need no candle, neither light of the sun, for the Lord God giveth them light and they shall reign for ever and ever. Mark here, *ever* is repeated twice that we may take it in for ever and ever; no end will ever reach heaven or happiness. But, says the apostle, speaking of heaven and happiness, it will be an eternal weight of glory. Eternal means more than mortal has capacity to take in or explain. So it will be equally inexplicable to define the durability of the lost and the damned. If one can take in this forever, and put himself in the category of the lost and the damned in the tortures of hell, where the worm dieth not and the fire is not quenched. O! God, and Jesus Thy son, and Holy Ghost, save all that can be saved from endless misery. *Amen* and *Amen*.

A VIEW OF THE CELESTIAL GLORIES.

With our eyes shut and suffused with tears by the vision of faith, we looked out upon the vast expanse of the beatific glories as they swept cyclone-like over the broad plains of a boundless eternity; we seem to mingle in devotion and song with the chorus that falls with angelic sweetness upon our terrestrial ears and makes us long to mingle our voices with theirs in

the praise and dominion due from creatures earthborn, mortals here below. • A NIGHTS VISION IN SICKNESS.

A. N.

The wise poor man gets more out of life than the rich fool [hear it].— Bible.

LIGHT OF THE WORLD.

Jesus stood and said, I am the light of the world. This language implied moral light of course, because it was in the day that he made the declaration. Moral darkness is ignorance of God and the things belonging to and pertaining to civil and religious light. If the Bible had been as well understood one thousand years ago as now, the purpose of God in creation would have been reached by this time, and perhaps the end reached for which the world was created, and the New World on hand. But as now the light was lacking, and while there is much more light than a thousand years ago, yet there is much light needed to carry forward the purposes of God to the end purposed as the Bible sets forth, which is to close out the present world as it now and has existed. For which it seems God is waiting on the world (the people) to do their part, and the people waiting on God to do more than God has proposed to do. He says then shall the end be, when the gospel shall be preached to all nations. There never was a time since the apostolic days, when as much religious light and as much doing to convert the world, as now. Praise the Lord!

HAPPINESS OF MAN.

If it be asked, what the chief happiness of man? answer, obedience to God's law. Doing good is happiness.

The divine law is to do unto others as you would have others do to you. This done with hearts free from sin, we should have a heaven below. Christ will dwell in all hearts made free from sin. He says, I stand at the door and knock (the heart), if any will open I will come in and sup with him (implying union); and the Holy Ghost will always bear witness to the union of the heart with Christ, as He did at the day of Pentecost, for which purpose He came into the world. When Christ left after He had redeemed the world He said, If I go away I will send the Comforter (the Holy Ghost), He shall abide with you forever; He shall take the things of God and show them to you. If the Church knew all or one-half the profits of the Holy Ghost, there would be a revival of Holy Ghost religion all over the world pretty soon, and the kingdom of God (heaven) would come and His will be done, as in heaven, so on earth. Look at the day of Pentecost if we would know the work of the Holy Ghost. Amen.

Love is the source of all happiness. That is the reason the Apostle John said, "Keep the love of God in your hearts." God is love. Hence, if we have the love of God in us we have God in us, or in other words, Christ, the hope of glory. There are two grand conflicting powers on the earth, God and the devil. We read in the Old Testament when the sons

of God, the people of God, came together to worship, the devil was there, and the Lord and the devil had this logic: Said the Lord, Whence comest thou, and whither goest? Said Satan, Up and down in the world attending to my own business (implied). God said to him, Seest My servant Job (referring to Job's fidelity)? Yes, said Satan, if you would do to all as you do to Job you would have many such; you encompass Him about with riches and honors, that is the ground of Job's fidelity; touch his property and Job will curse you. (See Job's history). God is love, and hence from Him all good comes. The devil is the source of all evil the world is heir to, and yet the people professing to be intelligent will serve the devil. His servants ye are whom ye obey, of sin unto death or obedience unto righteousness. A soul can never be happy till obedient to the law of his being. How can he if he is in open rebellion to the Lord of his being. He is God's enemy, as are all devils and wicked men. All opposition to God is offensive, so is sin, but holiness merits His approval. Be ye holy, says the Lord, for I am holy. How will the unholy dwell with the God of holiness? Do the people know, indeed this is the very Christ, said one with astonishment, when Christ was giving such indisputable testimony of His divinity. So might it be said at any time in regard to the way they neglect their salvation. Do they know this is the day of salvation and if they neglect the present there is no promise of any other? They do not know it, but they might and would if they could be held away from

their idols a little while, but the devil keeps them so busy with their idols, the world and the flesh. O, that the people would call a halt before they drop into hell. If they would take a trip into that bottomless pit as I have done they would never return there. No, you would not, sinner. [Hear it. A. N.]

EXTRACT FROM ALFRED COAKMAN AND OTHERS.

Thou dost this moment save with full salvation, blest redemption, through the blood I have, and spotless love and peace. The evidence of sanctification in my case was indubitable and clear as the witness of my saintship at the time of my adoption. Need I say the experience of sanctification inaugurated a new era in my religious life? Mr. Fletcher says when you are solemnly called upon to bear testimony to the truth and say what great things God has done for you, it would be cowardice or false prudence not to do it with humility. Rev. J. Woods on sanctification, as given by himself: The most of which I was conscious was that Jesus had me in his arms, and that the heaven of heavens was streaming through my soul in such beams of light and overwhelming love and glory as can never be uttered. The half can never be told. It was like marching through the gates of the city to the bosom of God and taking a full draught from the river of life. Hallelujah! Glory! Glory! I have cause to shout over the work of that precious hour. It was a memorable era in the history of my life, a glorious epoch in my religious experience never to be forgotten. Jesus then and there, all glory

to His blessed name, sweetly and powerfully sanctifying my soul. Praise Him. Amen.

How I wish I could tell you how clear and sweet the light of purity has shone through the depths of my soul; that I could tell you the sweet satisfaction I have realized since I obtained this pearl of great price; would I could explain to you the full and perfect love of Christ! Its fullness and richness never can be told to the satisfying of the participant; one must experience to know, and this is your privilege dear fellow mortal, and the duty you owe to self, God, your fellow man and the world at large, seek the Lord, and know what He will do for you as well as others, for He is no respecter of persons. [All this, says the above writer, to show his desire for your salvation, and much more, had we space to copy it here — but time and space will admit of but little more now. The writer would, too, add a short exhortation lest he fail to do and say all that can be said and done to save souls from eternal death. Let me entreat you, dear fellow traveler, to the judgment, don't miss heaven, it were better the sunlight of this world had never lit upon you than to miss heaven. We will never be able to measure eternity till we've been there cycles of years, and perhaps not then. Suppose we should and it would be hell — what will you do, can you say?]

EXTRACTS FROM DR. ADAM CLARK.

The soul was made for God and can never be united to Him or be happy till saved from sin. He who is

saved from sin and united to God possesses the utmost felicity the human soul can enjoy either in this world or the world to come. Where a soul is saved from all sin it is capable of being employed in the service of the Lord. It is then and not till then fitted for the Master's use. All who are taught of God are not only saved, but their understandings are much improved. True religion, civilization, mental improvement and common sense go hand in hand. When the light of Christ dwells in the heart, it extends its influence to every thought, word and action and directs its possessor how he is to act in all places and under all circumstances. Our souls can never be happy till our wills become entirely subjected and become one with the will of God. Art thou weary of that carnal mind which is enmity to God? Canst thou be happy whilst thou art unholy? In no part of the Scripture are we directed to seek holiness, gradation (gradually) growing into it. Neither the "in part" pardon nor the gradation exist in the Bible, but both by faith. [Hear it. A. N.]

EXPERIENCE OF REV. MARTIN W. KNAPP.

(Abbreviated.)

Fourteen years have passed since I crossed the Red Sea, and I have never for a moment felt like returning to Egyptian bondage. Glory to God in the highest! For nine years I tarried in the Sinai wilderness; I was often mindful that I was not possessed of all the

mind of Christ; I was hampered by selfish motives within; ambitions, joking and teasing tendencies and others of the carnal mind. Inbred sin, sought to expel that, — that bound it, — and there were frequent struggles between the two contending principles. I needed the blessing mentioned in the following prayer of a well-known poet: —

“Savior of the sin-sick soul;
Give me grace to make me whole;
Finish Thy great work of grace,
Cut it short in righteousness.
Speak the second time — be clear;
Take away my inbred sin,
Every stumbling block remove,
Cast it out by perfect love.”

I know that the Bible clearly taught cleansing from inbred sin, and the fullness of the Spirit as the privilege of every believer. I reasoned that God does not do things by halves; I know that He converted me and that I am His child; therefore I must be saved from inbred sin. The fact, however, that it was in my heart, and that I was often painfully conscious of it, was stronger than my argument and often confused me. I said, “I will keep it down,” but it kept me down. Then I said, “It must be a growth, I’ll grow into it.” I did grow into the knowledge of self and Christian privilege, but made but little progress in the grace of perfect love. In November the crisis came. I had been preaching full salvation, but could lead my people no further than I had gone myself. I set apart a time to

settle the matter. God met me and gave me the promise, "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin." The blessed Holy Spirit explained it to my heart, and helped me to take hold of it, then and right there. He suggested, Why not believe on the authority of His word that God is doing what He agrees to do just now. I was conscious that the conditions upon which the promise was based were being met, and could see no reason why I should not believe, and replied: Lord, I do. In an instant I was made conscious of my cleansing, the giants fled, the walled towers crumbled and Canaan was possessed. To God be all the Glory. In an instant I was made as conscious of the divine presence as ever a man was of the presence of an earthly friend, and a special call to evangelical work.

EXPERIENCE OF REV. E. M. LEVY.

I turned to my congregation and said, I stand before you to-day, a poor, weak and helpless sinner. I have tried to find the way of holiness by every possible means. All my efforts, my struggles, my prayers, my fastings and round of duties have proved miserable failures. God is making a wonderful revelation to my long-darkened understanding. I am confident now, it is not by growth or effort or work of any kind; for then would our salvation be of works and not of grace. If we confess our sins He is faithful and just to forgive our sins and to be cleansed from all unrighteousness.

It is the blood that must cleanse and keep us clean. In that day, saith the Lord, there shall be a fountain opened in the House of David and to the inhabitants of Jerusalem for sin and wickedness. That day has come. There lies the fountain of my Savior's blood. It was opened for me, even me. I fell upon my knees and bowed my face to the floor. I felt that I was sinking in a great sea, and that all its waves were going over me. But they did not seem waters of death. The congregation were singing —

I am trusting, Lord, in Thee
Dear Lamb of Calvary,
Humbly at the cross I bow
Save me, Jesus, save me now

EXPERIENCE OF REV. DANIEL STEEL.

On this ever-memorable day, November 17, I passed the six mile-stone in the highway of holiness. Should I refrain from the utterance of praise to the Lord Jesus the king of glory, to God the Father and to the blessed Comforter, the stones beneath my feet would cry out. It may interest no one to listen to my thanksgiving anthem, yet I must pour it out into the ear of my adorable Savior, whether men will hear or whether they will forbear. The Great Physician who hath wrought in me a perfect cure shall have my testimonial as long as I have a tongue to utter or a hand to write and rewrite the wondrous story. But what is your experience, says one, of living without sin year

after year? I am a witness that the petition in the *Te Deum Laudamus*, Vouchsafe, O Lord, to keep us this day without sin, is a prayer for a blessing three hundred and sixty-five days in the year and every leap year we give it one more — three hundred and sixty-six. Why should it be deemed impossible for God to keep the fully trusting soul? A soul saturated with the love of God don't want to sin! Why, then, sin? [Perfect love don't sin, let me say. — A. N.]

THE PRAYER WAS ANSWERED.

How many prayers have been answered by the Lord and are upon record, many unbelieving ones will never know. All around us these answers are to be seen, and numbers of them are in behalf of others. God seems to have given special encouragement to prayer on this line; often the assurance is given that the prayer offered will result assuredly in the conversion of the soul prayed for; at other times we just pray along and leave the case in God's hands, and he surprises us in the strange way he has of bringing to pass the thing we ask for. Such was the case here related. A meeting was in progress in a certain church and numbers were rising in the congregation asking prayers for particular friends and relatives. A mother rose in the center of the church, and with tearful eyes and a heart filled with solicitude, asked the congregation to pray for an unsaved son who had left home and was fifty miles distant. There was no prospect that the young man would be brought under religious in-

fluence especially observable, but the preacher said they would pray especially for him, and it was done. In a few days the young man was at home and converted during the meeting. While the people were praying for him his horse had ran away with him and left him harmless, which resulted in his repentance and returning to God. So much for prayer.

IN CONCLUSION.

These, my last words, in the closing of this volume, in which I wish to suggest to my readers that in writing and publishing this book, I have been prompted by one desire to honor God and help the reader that may chance to read it; and that each word, sentence and line has been written, with no other desire than is here stated, and over which my heart was in constant union with God to give me such words and sentences as will and may be effectual, as will reach and wake up minds of all and each to the thought of the great eternal future to which we all trust and must come before the Judge of the earth and receive our just sentence, — Depart or enter into eternal life. But take into thought eternal God. Help me to write it with an emphasis that will thrill every reader's mind and heart, and will cause them to cry out, What must I do to be saved? as did the prophet Isaiah. When the Lord called him to service he revealed to him his depravity, which all possess by nature, and he fell on the ground and cried, I am an undone man, of unclean life, and live with a

like unclean people. But when he was converted the angel touched his lips with fire from God's altar. He rose up and said, Lord, send me. The inquiry was made, who should go on God's mission? Now I want to if the Lord will answer my prayer, in the success of the sale of my book, it would meet a likely necessity that I may be under in coming time if in the providence of the Lord I should with my dear old wife be a survivor of many years to come. Now in my eighty-ninth year and our comparative limited means being shortened from our protracted days, we may need the return of the means which have been expended in the bringing out of this book. In the seventy-five years of manual labor we accumulated an estate we sold for seventeen thousand dollars, the one-half we divided with six children, the other we have divided with the Lord and ourselves, till now, besides doing what we could for God and religion along with sixty years of practical religious life, with the widow's cruise of oil and a little meal on hand yet, we are waiting our call home. Hallelujah! Lean below but rich in heavenly inheritance, that the world cannot purchase. Praise and glory to Father, Son and Holy Ghost.

A. N.



